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NEWS BULLETIN

OF THE NEAR EAST CHRISTIAN COUNCIL

"FROM IRAN TO MOROCCO-FROM TURKEY TO THE SUDAN"

FEBRUARY, 1957

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Dr. Charles Malik, now Foreign Minister of the Lebanon, addressing the Beirut Refugee Conference.

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NEWS BULLETIN OF THE NEAR EAST CHRISTIAN COUNCIL FOR MISSIONARY CO-OPERATION

From Iran to Morocco — From Turkey to the Sudan

February, 1957

CONTENTS

Editorial .... page 1
Our Secretary and our Committee .... page 2
The Beirut Conference .... page 7
Christian and Moslem .... page 21
The Significance of the World Council of Churches for the Older Churches .... page 39
A Hundred Christian Years in Iran .... page 41
Deir Abu Hannis Learns to Read .... page 43
Stanley Andrew Morrison .... page 49
An Appreciation of Dr. Helen J. Martin .... page 51
Archibald Shaw .... page 52

EDITORIAL

"Chaos As Usual in Middle East"—so ran a headline in the "Manchester Guardian", one of the most staid and respectable of British newspapers. The Christian smiles a wry smile and opens his Bible; there he reads the words of St. Paul—"We are troubled on every side, yet not distressed; we are perplexed, but not in despair... While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal". These have been difficult and dangerous days in the Near East, and every honest Christian realises that the end is not yet. For many these days have meant hasty evacuation, the closing down, and in some cases the confiscation, of hospitals and schools and other Christian

institutions which for a hundred years have striven to serve the peoples of the Near East. It is too early to assess the consequences of the total situation of which the Suez Canal crisis is a symbol. And the problem of the Arab refugees in all its stark reality and with all its poignant features still awaits solution.

Sometimes the observer at a distance, less embroiled in the day to day details that have to be dealt with, sees more, and this article is almost entirely based on the illuminating comment of a Christian writer, Dr. Max Warren, General Secretary of the Church Missionary Society. In a News-Letter—"The World of Islam Today—a view from the banks of the Suez Canal"—Dr. Warren asks what this increase of tension in the heart of the Moslem world means for the continuing mission of the Christian Church. We must realise that any adjustment of our ways of thinking may be a painful and unpleasant experience, but we have to reach the point where we can enter imaginatively into what it means in the world of the Near East today to be an Egyptian or a Jordanian, a Syrian, an Iraqi, a Saudi Arabian, an Arab of North Africa, or a Christian citizen of the Lebanon. Dr. Warren quotes some words of a Jordanian Arab Moslem, Walid-al-Khalidi, now a lecturer in Arabic at Oxford. "What is needed is not to broadcast to the Arab world comparisons between the merits of Western democracy, which was never practised by the West in the Near East, and Soviet tyranny, which was never experienced by the Arabs. What is needed, above all, is a radical, revolutionary, psychological readjustment on the part of the West and Britain to a new and dynamic Arab world which is proud and conscious of its ancient heritage and determined to occupy once again its place amongst the nations of the world".

There is no point on denying the existence of a new ferment in the world of Islam, a ferment to which the term revival can hardly be refused. There is also the challenge of Communism. Here Dr. Warren quotes a passage from W. Z. Laqueur's recent book, "Nationalism and Communism in the Middle East":—"The Middle East is a world in urgent need of a universal message, and this goes, a fortiori, for the Middle-Eastern intelligentsia. The West has been offering technical aid and Point Four loans, while Communism offers a new creed... technical aid is a poor substitute for the Holy Grail". With the political rights and wrongs of Suez a Christian writer need not be entirely obessed, but he must recognise frankly that the psychological damage done in the past few months will inevitably take years to repair. Yet he can draw

encouragement from his sure knowledge that Jesus Christ has something to offer which could change the whole situation.

Then Dr. Warren goes back to the New Testament, and points out that the Transfiguration of Jesus was that point in His earthly ministry where for three of His friends then, and for all Christians ever since, time and its affairs were illuminated by being set in the context of the purpose of God. What is always true was there made manifest. Dr. Warren further remarks that some words of Professor C. H. Dodd are very significant in this connexion—"Transfiguration... means that instead of attempting to move from the unsatisfactory present into a fantastic Golden Age in the past or future time, or withdrawing altogether into the timeless world of the mystics, we bring the total situation, as we ourselves partake in it, into a larger context, which gives it new meaning".

The Editor feels that he must apologise for the late publication of this issue of the Bulletin. Editing the Bulletin is not his only job; the emergency filled much of his time last autumn, and then there came Christmas and the necessity for Christmas visits to his congregation. He has done his best to make amends for the late date by increasing the number of pages. And, as always, he would be grateful for any news; if your particular part of the Near East is not represented in this Bulletin, why not do something about it?

OUR SECRETARY AND OUR COMMITTEE

The Executive Committee of the Near East Christian Council met in Cairo from October 23 to October 25, 1956. We were generously entertained at the homes of Christian families, and although Egypt had already declared her intention of nationalising the Suez Canal, those of us who are from the west met with courtesy and politeness in all our contacts. It is true that there were "undercurrents" and those responsible for Church affairs in Egypt gave us some idea of the problems with which they were faced, especially in regard to educational policy, but when we were entertained to lunch by the Rt. Revd. the Anglican Bishop in Egypt on Thursday, October 25, we had no idea that the subsequent tragic course of events would soon result in the Bishop in Egypt becoming the Bishop out of Egypt. The position now is very different and the problems are much more serious.

This Meeting of the Executive Committee was concerned with a great variety of topics and we were kept hard at it for the three days during which we were in session. The minutes have been

circulated to all those immediately concerned and no doubt many comments have been received. But the minutes of such a Meeting are just the dry bones of the matter. In this article we shall try to convey some idea of the vast number of subjects under discussion and give some impressions to the ordinary reader of the Bulletin. Here were two Egyptians, one Lebanese, one Jordanian, three Americans, one Iranian and one Englishman all met in Christian fellowship and discussing affairs that intimately concern the advance of the Christian Church in the Near East. Christian fellowship and friendly contacts renewed were by no means the least important part of the Meeting, and most of us learnt as much about each other's problems in our social contacts as we did in the official conferences. The Revd. Labib Mishriky was surely guided by God when he based his devotional talk at the opening of the Committee's Meeting on the incident of Jesus and the three Apostles descending from the mountain after the Transfiguration and being confronted by the problem of the boy with a dumb spirit with which the other nine Apostles could not deal. With the presence of Jesus the problem was soon solved and the boy cured, and it was suggested that the nine Apostles represented the various "denominations," doing their best, but in some things powerless. But with the presence of Christ they became united and more effective. The Devil is always prepared for his work, and in these difficult days the Churches will be more prepared for theirs if they can face their future in the true spirit of Christian co-operation.

The discussions ranged over a wide variety of topics. Perhaps the topic that sounds least interesting, but may be the most important for the future of the Near East Christian Council was the revision of the Council's Constitution. This sounds deadly dull, but for the thoughtful reader it should not be so. Our Council has its "growing pains"; it is developing from being a Council of lesser Christian Councils in various areas to being a Council of Churches and Missions. This means that we must adjust our outlook and formulate a new basis for membership, keeping in our prayers and in our minds the ideal of a Christian Fellowship of Churches in these lands of the Near East. The "aims" of the N.E.C.C. were revised and in their final form will probably read as follows:—

1. To promote fellowship among Churches and other Christian organizations working in the area, so that all may bring into the common treasury the riches of their own traditions and spiritual experience.

2. To seek every opportunity for the coordination of Christian effort and the common planning of Christian strategy in the Near East, and consistently to present a united front of Christian witness and Christian service.

3. To stimulate inquiry in matters relating to the growth of the Church and her Christian witness, to try to enlist, in the solution of those questions, the best knowledge and experience to be found in the Near East and elsewhere, and to make the results available to Churches and other Christian organizations in the Near East and elsewhere.

4. To maintain wider Christian fellowship and fruitful relationships in the world-wide mission of the Church.

5. To undertake such action as its member organizations may request.

This is emphatically not just verbiage and pious phrases. It is certainly not wishful thinking, for here and there all over the Near East the minds of Christians are active and to some small extent every one of these aims is being achieved. We would only suggest here that world-wide prayer, in the light of news coming from the area, some of it reported in this Bulletin, would speed the process.

To the revised form of the Constitution there was appended a Statement of Comity among Churches and Missions. This suggested that if any real Christian fellowship is to be achieved, it must be achieved first at the level of personal contacts; it is useless for members of different Churches to meet only when matters of difference arise; they must have a clearer knowledge of each other's theological opinions and aspirations, and they should seek opportunities of joining in common worship. How often do we find the practices of other Churches being condemned by those who have never taken part in them and taken the trouble to try to understand them!

We realised at this Meeting of the Executive Committee how the N.E.C.C. will benefit by having a full-time Executive Secretary. The N.E.C.C., of its very nature, cannot possibly remain a part-time job. We must be very grateful to the American Presbyterian Mission of Syria-Lebanon for releasing Dr. Harry Dorman for this work, and to the various Committees, Societies, and Christian organizations on both sides of the Atlantic who are guaranteeing

the amount that our budget demands. Travel will represent the largest item in our expenses. We know, and you know, that the Executive Secretary must have an intimate knowledge of every area and make personal contacts with those at work in the field. For 1958 we have budgeted for 12,000 Lebanese pounds (about 3,700 dollars) for travel alone! Our Secretary has already visited Egypt and Jerusalem, and now he has made plans to visit the Gulf, Sudan, Turkey and Iran. Travel is more rapid than in the days of the Apostles; Paul's ship visited places in our area, Sidon, Cyprus and Myra in Anatolia, but she had not the speed of the Vickers Viscount—but as the speed has increased so also the expense of travel has increased.

The Committee received a report on a very successful Home and Family Life Institute held in July in the Lebanon under the leadership of Mrs. Quiambao of the Philippines; fifty-five delegates were present, representing eight countries. The Secretary of the Literature Committee reported the need for literature suitable for new literates; those learning to read must obviously have something to read! He reported that his Committee were publishing the largest number of "World Christian Books" in any language other than English. Books on the Trinity and the Incarnation were in the Press; the Literature Committee had received orders from Tangier and had contacts with East and West Africa and the Southern Sudan—this last-named area would be of increasing importance in years to come owing to the pressure of the Sudan's Government on the population to learn Arabic.

There was a report on Sunday School Curriculum Revision and a budget for this was approved. The Refugee Problem and the Second Beirut Conference came up for consideration and are briefly discussed elsewhere in this issue of the Bulletin. In pursuance of the Advance Programme Dr. Farid Audeh, the Revd. Labib Mishriky and Canon Neguib Cuba'in will pay a goodwill visit to Iraq early this year and discuss with the Churches there their many problems. There was mention of a Near East Consultation on Rapid Social Change which would be held in September of this year and would be followed by a Youth Leaders' Training Course; Cairo was suggested as the venue, but members of the Committee, even at that time, seemed to prefer the Lebanon. There were plans for making a new start with the Christian Medical Association. Of course the inevitable topics of finance and publicity came up for review. It was approved that pamphlets should be prepared, in Arabic, English, Iranian and other languages, to give information

and stimulate a popular understanding of the aims and work of the N.E.C.C., and that there should be a more vigorous campaign for contributions from Churches and Missions.

By far the most ambitious project that came under discussion by the Executive Committee was the establishment of a Christian Radio Station to serve the needs of the Near East. This would be costly; 150,000 dollars would be needed for the initial installation and 40,000 dollars annually for operation. But the Committee felt that this would be a service to the area in the best Christian tradition and that broadcasts in Arabic would reach many who would otherwise be untouched by the Christian message. The difficulty was to secure Government permission for such a station, and it is quite possible that recent events have made this even more difficult. The Radio-Audio-Visual Committee was asked to investigate other sites in view of the possibility that permission might not be granted in the Lebanon, to devote as much time as possible to the production of recorded programmes, and to train volunteers and students in radio techiniques.

Finally, there was some discussion of "Objectives and Resources." This was the result of a request by the Near East Committee in the U.S.A. Here no formal resolution could be formulated and passed by the Committee, one of the reasons being that no one man's knowledge of conditions in the area is exhaustive, nor is that of the Committe. Much also depends on political developments, and these have been many since the Committee met in conference. The countries of the Near East have for the most part achieved political independence, and the same trend is evident in the Churches. We are receiving reports regularly on the progressive transfer of responsibility from the Missions to the Churches, and recent events will in all probability accelerate this process. In Egypt the Church Missionary Society schools, hospitals and other property have been transferred to the Church; missionaries are paid through income from the organizations with which they are associated. The Synod of the Nile and the United Presbyterian Mission in Egypt are studying a plan for the complete incorporation of the Mission within the Church. In Jordan, Syria and Lebanon the same thing is happening. We must also take into consideration the desire for reunion of the Arab Evangelical Churches, all of them facing the same problems and witnessing for Christ in the same, or similar, conditions. The representation of the Churches on the N.E.C.C. will be increasingly national as the

years pass, but the Council's responsibility for the integration of Christian policy and the organization of a progressive programme will increase.

THE BEIRUT CONFERENCE

The second Beirut Conference on the problem of the Arab Refugees from Palestine was held in May, 1956. It was preceded by a United Service in the Orthodox Cathedral Church of St. George. The Syrian Orthodox Archibishop of Beirut opened the Service with prayer; the Blessings at the end of the Service were given in English by the Anglican Bishop in Jerusalem, in Armenian by Bishop Terenic Poladian of the Armenian Orthodox Church, and in Arabic by the Orthodox Metropolitan of Beirut. There were two addresses—one by Metropolitan James of Philadelphia, representing the Oecumenical Orthodox Patriarch, which is printed in this issue of the Bulletin, the other by Dr. W.A. Visser 't Hooft, the General Secretary of the World Council of Churches. The Executive Secretary of the N.E.C.C., the President of the Supreme Council of the Evangelical Churches in Lebanon and Syria, and the pastors of the Armenian Evangelical Church, the German Protestant Church and the French Reformed Church also took some part in the Service. Those who were responsible for arranging this United Service found everywhere a spirit of Christian fellowship and a readiness to co-operate in bringing the needs of the Arab Refugees before Almighty God before the more formal proceedings of the Conference began. The Service was attended by representatives of the Government of the Lebanese Republic, senior members of the Diplomatic Corps, and a crowded congregation.

From the official opening session of the Conference to the final session when the reports and recommendations of the Working Parties were presented it was evident that the prevailing mood was one of disappointment that a second Beirut Conference should be necessary; many of those present in 1956 had taken part in the earlier Conference. Dr. W. A. Visser't Hooft asked in the opening session, "Why are we in Beirut again?" He suggested that though the hopes of 1951 had not been fulfilled the fact that interest had been maintained proved that the Conference of 1951 had not been an utter failure. God brings good out of evil, and the opportunity for truly Christian service had opened a new era in oecumenical fellowship on the local level. He quoted a caption

in the magazine "Time" under a picture of Mr. Hammarskjoeld, describing him as "The Enemy of Enmity", and to encourage the delegates he quoted also the words of a Dutch savant—"On n'a pas besoin de réussir pour persévérer". Dr. Glora Wysner stressed the same point and invited the delegates to remember that the Conference was undergirded with much prayer.

Dr. Elfan Rees adopted the title "Service and Disappointment" for his address. He mentioned the danger of a Christian Conference exposing itself to the odium of a second failure. Was this not pabulum for the cynic who says that the Christian approach to any challenging human problem is to talk about it ineffectively? Yet the 1951 Conference had done a great deal to awaken the conscience of the world to the extent of this appalling human tragedy; there had been a noble response; in 1955 the total value of Christian services and contributions had exceeded 8,000,000 dollars. The Near East Christian Council Committee for Refugee Relief had been successfully established and a full time Secretary appointed. Dr. Elfan Rees felt sure that the Christian Relief Agencies could hold their heads higher in 1956 than they had cause to do in 1951. "In the continued absence of a political settlement"—these are the tragic words, charged heavily with disappointment, and it is in the clouds of that disappointment that present achievements seem to avail nothing. If governments acting within the United Nations or outside it failed to reach any solution, would the problem become permanent, with terrible results for all concerned? Mr. Henry Labouisse was certainly right when he told the General Assembly that "the refugees are one of the most important causes of the continued tension and at the same time the victims of it". The refugees were five years older than in 1951, and refugees age faster than normal men and women. They had increased in number as there was an excess of births over deaths of about 25,000 a year. The first flush of enthusiasm for work among Arab refugees was becoming a little pale. The Christian world was asking questions, and some of them were awkward questions to answer. In any case there was a pressing need to review from time to time relief programmes in the area. The various speakers would emphasise the even more various aspects of the problem. It would be well for the delegates to consider, not what had been done, but what still remained to be done.

This summary—so brief that it cannot do justice to the points made by the speakers—is inserted in the Bulletin so that our readers may be in possession of the facts relating to a problem

that radically affects the future of the whole area, and it serves as a supplement to an article in a recent issue of the Bulletin which attempted in some detail to set out the facts and statistics of the refugee problem. Facts are facts, but intentions and readiness or reluctance to accept a solution count for more. Propaganda on both sides of the Atlantic has made it more difficult to reach any lasting solution of our present problem; in the meantime bitterness is becoming more embittered, and many are venturing to state opinions that do not take into account the actual circumstances which are so familiar to those on the spot and working in the area.

"You are not here because there is suffering in the Near East: in the last analysis you are here because Jesus Christ sent you here; you are here because you are servants of the Most High Who makes His sun—and also His mercy—to shine upon the just and the unjust; and sometimes upon the latter even more than upon the former". So spoke Charles Malik, then Dean of Graduates of the American University and now Foreign Minister and Minister of Education of the Lebanese Republic. His task was to make clear to the delegates the realities of the political situation in the Near East; to those without a specialised knowledge of Arab history, Arab psychology and the Arab temperament some factors in the political scene are almost incomprehensible. Dr. Malik in his able address covered six topics and the first of these was the Communist penetration of the area. The refugee camps were hotbeds of disaffection, and those in them listened readily to agitators. The manipulation of real or imagined grievances, of deep-seated anti-Westernism, of local rivalries offered great opportunities to intriguers. Agents were in key positions and defiant abuse of the West was the daily menu of the reader of the Arabic newspapers. The quantity and variety of Communist literature on display in bookshops is amazing. The Russians of old were the protectors of the Orthodox Church and they were making every effort to re-establish themselves in this position. Communism posed as a liberator from Western domination, and the claims were reinforced by the entire absence of a Western ideology adequate to refute Communism in the mind and heart of the Near East. Social consciousness has grown in the area, but it has not been accompanied by an adequate programme of reform. Certain, but by no means all, elements in Islam admit of interpretation that accords with Communism.

In speaking of the Arab-Israeli conflict Dr. Malik warned his

hearers that categories of thought applicable to other wars are not applicable here. In most European wars there is an underlying unity of culture or race or religion which makes the war in question in some sense a family quarrel; there is no such underlying unity here. In the vast majority of cases war breaks out between existing states; Arabs view Israel as a state that came into existence in the course of the war, created by force and banishing them from their own land. The problem of compensation is not, however, insoluble, and there is every reason to press some form of the United Nations' scheme for the internationalisation of Jerusalem. Force and arbitrary decisions gave rise to a vicious circle. The important thing was that the world, including Israel and world Jewry, should base their relations with the Arabs on manifest principles of justice and truth.

Dr. Malik's third topic was the situation in Egypt. It may be thought by some that subsequent events have effected a change. In so far as they have effected a change, the change is superficial; the economic and social problems of Egypt remain the same and they cannot be met without a scientific and technological revolution. If we have regard to the demographic factor and the available natural resources, can the average standard of living in Egypt be raised in our generation? The sources of science and technology are three—the Soviet Union, Western Europe and Northern America. Egypt, if she intends to face fundamental issues, must of necessity associate herself with one of these three. Science and technology can never be mechanically grafted from the outside: they can "take" and grow only in cultures that are to some extent already scientific. This demands something that cannot be found everywhere in the Near East. There must be a radical distinction in the mind between truth and error, fact and fancy, reason and imagination, reality and dreams, achievement and wish; this radical distinction must affect the attitude of the people in every department of life. This involves profound transformations of the mind and spirit. Egypt occupies a dominant position in the Arab World; everybody who loves Egypt must have regard, not only to the political glories of power and leadership, but also to the standard of living of the masses and freedom of thought and conscience.

In speaking of the rivalries of the Western powers Dr. Malik stressed the fact that the present situation was a challenge to their perspicacity. What is needed is solid agreement, and events since Dr. Malik spoke have perhaps made this more difficult. Nevertheless the West can rise to master its diverse interests and to invalidate

Marx. The blind fatalism of Marx can be overcome by the conscious design of reason. But there is no getting away from the fact that the political and intellectual retreat of the West from the Near East is partly due to inexcusable rivalries among the Western Powers themselves. Yet historically, strategically, economically, politically and culturally, the West is vitally linked to the Near East. The Mediterranean is an offshoot of the Atlantic, and every Atlantic culture is aware of its ultimate Near-Eastern roots. But it does seem to be essential that whatever the West does with its enemies or those who have no feeling for its values, it should not forsake its friends.

It is within the power of the Western world to introduce schemes of economic and social development. These are demanded not only by the policy of combatting Communism, but also by the elementary cause of human welfare. The age—old conditions of squalor and poverty can no longer be tolerated. But now the West can only come in as friend and partner, and the tragedy is that what is socially and economically desirable meets with political difficulties. The West must be more impressed and influenced by sheer human need, less inclined to offer brides and attach "strings" to any offer of development. Trust begets trust, and despite all that the cynics may have to say peoples, when faced with a truly generous act are bound to respond. The situation in the Near East is in flux, but there are certain abiding factors—the economic, social and spiritual problems, oil, the strategic importance of the area, Communist penetration, Arab nationalism and how it is developing as between Arab States, Zionism and Islam. The history of the Near East for a long time to come will be enacted by the interaction and interpenetration of these basic elements.

Dr. Malik's closing phrases demand the close attention of every Christian sincerely interested in the Near East. "Through the trials and sufferings and ambiguities of the moment God may be ripening for us a new heaven and a new earth in the Near East. I firmly believe that... Even if we only see now as in glass darkly the contours of the new earth, let this defect in vision be compensated for by an amplitude of faith... Let us then keep on praying, hoping, believing, loving, learning at the feet of One without whose entry into history, and indeed nowhere else than in Palestine, what happened in Palestine would not have happened, and yet without whose lordship over history, and precisely over Palestine, what happened and happens in Palestine has neither meaning nor issue."

Dr. Malik's was a statesmanlike address, covering a wide field and marked by a sincere realisation that God can do much in history, but only with the co-operation of man. When Dr. Alford Carleton of the International Missionary Council began speaking the delegates were invited to put away their telescopes and see one country, Palestine, under the microscope. He stressed the difficulty of being coldly objective in appraising the situation when every aspect of the situation was charged with emotion. A clear and dispassionate assessment was virtually impossible. We are looking at a motion picture and we must avoid the temptation of taking out from a roll of film a few "stills" on which to base our arguments. Many of the erroneous judgements have been due to this mistake of looking at the situation as if it were static. Great nations and empires have very often met in conflict on the soil of Palestine, and diplomacy has very often developed into a facility for picking the winning side. There is plenty of evidence in history of a certain astuteness in "exploiting the exploiters". In the Near East there is a concept of nationalism which differs from that which prevails in other parts of the world; it is not based on geographical considerations, but on community of language and community of religion. The people who ingeniously work out schemes for "partition" have to take this factor into account. If the Arabs underestimated the strength and the tenacity of purpose of the Israelis, the Israelis in their turn understimated the strength of Arab reactions. As in many processes the by—product is of great significance—and in this case the by—product is the Arab Refugees. No political solution will be an enduring solution if it leaves the refugee problem unsolved. A timely and right initiative on the part of Israel could mean much, but most observers would agree that the time for this is past. In any consideration of the problem a Christian must always remember that it is understanding and justice that produce peace, it is not the mere act of peace-making that produces understanding and justice.

On Tuesday, the second day of the Conference, we for the most part left political and religious principles, and began considering the machinery of relief. The first speaker was Mr. Henry Labouisse, the Director of UNRWA. The work of UNRWA, he said, like many other human operations, was marked by both progress and frustration; originally intended as a short-term job due to end in December, 1950, the period during which UNRWA would function had been extended to 1960: this might in itself be regarded as a confession of pessimism as to the probability of a

solution being found! And UNRWA had grown. In itself it comprised a Ministry of Health, a Ministry of Education, a Ministry of Housing and a Ministry of Foreign Affairs. UNRWA employs 9,500 persons of whom only 155 are international—3,000 teachers and 2,500 medical personnel are included in this total. The overhead administrative cost of the UNRWA services was only 6-7 o/o of the total expended, despite what carping critics might say to the contrary. In case of death the ration was withdrawn, and for this reason deaths were concealed, but there could be little doubt that the excess of births over deaths brought an increase of 25,000 refugees every year. A ration of 1500-1600 calories had been maintained and recently there had been an improvement in the number and quality of supplementary rations. Mr. Labouisse had every hope that at the end of 1956 no refugees would be living in tents, but sometimes UNRWA encountered a stubborn refusal, for political reasons, to move from tents to huts; huts were more permanent dwellings, and agitators warned the refugees that if they moved they would be acquiescing in settlement outside their own land. The huts at Tripoli had been dynamited three times. UNRWA had 100 medical clinics, 2,200 hospital beds and 150 beds for tuberculous patients. UNRWA organised community centres with a view to improving morale. UNRWA did not buy clothing, but UNRWA did provide cloth out of which mothers could make clothes for their children. The cost of all this worked out at 27 dollars for each refugee for a year.

Progress in educational schemes had been remarkable. In 1951 there were 114 schools, in 1956 there were 389. The number of pupils had risen in the same period from 43,000 to 115,000. Indeed the total figure would be 171,000 if pupils attending secondary schools were included. But in spite of all this work and progress the psychological problems still remained and they were more difficult to deal with than the purely physical problems. Refugees would cling to the borders of Palestine and were the prey of selfish agitators; UNRWA had been accused of pursuing a policy of gradual extermination! There was an atmosphere of increasing hatred that attributed everything wrong to the United Nations and the West. There were political problems—the many who voted in the United Nations, but who made no contribution to the funds of UNRWA, thus leaving the Agency 5,000,000 dollars short of the amount of the budget. There were economic problems—the fallacy of schemes which involved a heavy cost in materials, but left the workers still refugees at the end. In answer to questions

as to how many refugees were working, Mr. Labouisse replied that this varied from area to area. In isolated camps there was no possibility of work, in some there was seasonal employment, in others, a minority and a small one, many refugees were fully employed. On the whole refugees were ready to work outside the camps, but not inside them. There were, too, certain tragic consequences of a progressive policy; UNRWA lost a third of their teachers every year because they found better jobs than work in refugee schools.

When Mr. Henry Labouisse had said his say about the official policy and achievements of UNRWA, it was the turn of the Revd. Horace McMullen to tell the delegates about the work of the Voluntary Agencies. He first very rightly paid a tribute to the willing help given to the Voluntary Agencies by UNRWA; this had taken many forms, ranging from the provision of detailed reports to allowing transport by air by U.N. plane. The Voluntary Agencies were very definitely junior partners in the enterprise, but they had something very distinctive to contribute. Because their work was on so much smaller a scale, there could be more personal contacts, they had the freedom to be selective, and they were able to make a response to certain special and peculiar needs. They were able to treat the refugee as a person, not as a unit in an area problem.

In 1955 in goods and services the Voluntary Agencies spent almost 8,000,000 dollars—about one third of the amount spent by UNRWA. There are twenty-six agencies carrying on substantial relief programmes: of these the largest are the Pontifical Mission, the Lutheran World Federation and the Near East Christian Council Committee for Refugee Work. Most of the voluntary agencies had Christian work in the area for many years prior to the Palestine problem; as the speaker dryly commented, "An example is the Patriarchate of Jerusalem, which had been in the Near East for a rather long time before this particular refugee problem arose". There are a few non-ecclesiastical agencies, such as Middle East Relief, the Near East Foundation, the Save the Children Fund and the Arab Development Society, but for the most part these agencies are church service groups. Since the first Beirut Conference a much greater measure of co-ordination had been achieved, and a liaison officer from UNRWA now served on the Co-ordinating Committee. The N.E.C.C. Refugee Committee had been splendidly served by two excellent secretaries, Stanley Morrison and Willard Jones.

Since most of the voluntary agencies are under the auspices of the various Churches, their fundamental task is witness to the redemptive work of God in Jesus Christ; to forget that results in the worker feeling frustrated because so little has been done, or alternatively, and much worse, feeling proud because so much has been done. This spiritual witness expresses itself in very concrete ways, some projects being very prosaic, but nevertheless as varied as the many tasks undertaken by UNRWA. For instance, in 1955 the Church Missionary Society, working in the village of Zerka, Jordan, undertook the following activities:—milk centres, pottery and brickmaking, a farming project, basket work, knitting and embroidery centres, housing and clothing programmes and homemaking classes. The activities of the Voluntary Agencies range from providing an entirely new village, complete with shops, farm lands and a well, to providing the expenses for refitting the false teeth of a deceased man to the mouth of his toothless nephew! The rebuilding of the frontier villages is another instance: in Beit Surik many houses were destroyed in the fighting of 1948 and 1949, others were wilfully demolished so as to hinder continued settlement on the frontier. Now fifty one-room houses have been completed, and another fifty will soon be constructed. This is a work which UNRWA cannot touch as the people concerned had never been displaced. The little motor bicycle of the voluntary agency can accelerate far more quickly than the big bus of the official agency, even though it cannot carry the same load. Loans to establish refugees in small businesses are another example; the N.E.C.C. Committee has a quintuple check on most of the loans applied for, but even so action can generally be taken within two months. The gifts of clothes, collected in so many countries, have kept the refugees from stark nakedness.

The Voluntary Agencies have another special task, that of publicity. They have their ties with parent or affiliated bodies in Rome, Geneva New York, London and elsewhere, and it is their task to quicken the consciences of people to the needs of the Near East. The Committee takes as its guiding principle "Help shall be given without reference to religion, church affiliation or racial origin" We must move even further in the direction of partnership and the ancient Churches must be bolder in assuming responsibility. In any case and in the cause of equity "askings" and "givings" must be common knowledge. Another immediate problem is the morale of refugee workers. They have a frustrating and discouraging job: whatever alleviation they may bring is more than offset by the

worsening of the problem. They are tempted to leave when a contract ends or to become so emotionally involved in the situation as to lose objectivity. The list of what has been accomplished by the Voluntary Agencies is quite impressive; we may be tempted to bask in the sunshine of our own good deeds. But then we are pulled up with a jerk, and realise that we have only scratched the surface of the problem. But at least we can be grateful that God has called us to share in His redemptive work, to bring the suffering of Christ as the healing for the sufferings of the world.

The next speaker was Mr. A. Willard Jones, Secretary of the N.E.C.C. Committee for Refugee Work, showing those valuable qualities with which those who make regular contacts with him are so familiar—a mastery of details and statistics, the ability to describe the day to day work of relief in a way that will retain the attention of even a casual listener, and a real sense of vocation for his important work. He described the work of relief in the various areas, which each had their own peculiar problems; much of this information was published in some detail in the N.E.C.C. News Bulletin of August, 1955—some copies are still available and those desiring them are invited to get into touch with the Editor. The Christian Voluntary Agencies had provided goods or services to the value of 8 dollars for every refugee; critics might regard this as a mere palliative, but much really constructive work had been done and much imagination exercised in deciding the best way to use the funds available.

The provision of clothing for the refugees has been almost exclusively a Voluntary Agency operation. There is a regular "Cut Garment Programme" which has a centre at New Windsor, Maryland, U.S.A., whereby new cloth is cut to the right patterns; this is purchased by American women who themselves sew the garments. Quantities of cloth in bolts go out to area committees to be made up locally, and the cotton farmers of the U.S.A. are sending out raw cotton which can be used for making up into bedding.

The Egyptian Government has always refused to allow UNRWA to do relief work in Egypt, as their policy has been to collect all refugees in the Gaza strip. The entire responsibility has fallen on the Voluntary Agencies, and in chief the Refugee Committee of the Egypt Inter-Mission Council. The need for contributions has steadily increased in proportion as the slender resources of many who wished to remain independent were exhausted; their budget in 1951 was 2,000 dollars, in 1953 the figure was rais-

ed to 5.000 dollars, in 1956 to 7,500 dollars. As we go to press we learn that owing to the difficulties inseparable from the present emergency the Egypt Area Committee has been allowed to expend a part of what was allotted for 1957 well ahead of the time. As elsewhere, loans without interest have been granted in Egypt for rehabilitation. There is careful screening before a loan is granted and so far there has only been a loss of about 5 o/o of the sums lent through failures of borrowers to repay. These loans are used to set refugees up in small shops, to supply them with tools and technical equipment; what is bought with the money lent ranges from equipment for a coffee shop to sewing machines and even the delicate tools that are required by a dental mechanic.

The Gaza strip, measuring twenty-five miles by four miles, has been much in the news of late; it is a sorry example of the chaos and distress that can be caused by international turmoil. The population has suddenly increased by 200 o/o through the influx of refugees. Here splendid work has been done. The agricultural expert has found the sandy wastes not as barren as they look to be, and his demonstration plot, which serves also as a farming school, has attracted much attention. An epidemic of hookworm which had infected 70 o/o of the children has been stamped out with the ready help of UNRWA. The Welfare Centre, jointly sponsored by the N.E.C.C. and the Y.M.C.A., was opened in March, 1956, on land assigned to the Y.M.C.A. on a 99 years' lease. The work in the Gaza strip was, of course, dislocated by the military operations of Israel and Egypt. Things moved fast in both directions. On October 31, 1956, all dependents and non-essential international staff of UNRWA were evacuated by U.N. plane; on November 1 arrangements were made for a complete evacuation, and on November 2 this evacuation took place. This was followed by a surrender of the Egyptian forces in the area which saved untold damage and loss of life. On November 3 the evacuated personnel returned to Gaza! Immediately after that a special team was sent down to deal with emergency work and bring medical supplies urgently required. Damage and casualties were comparatively light, but public services were disrupted, and an UNRWA warehouse and distribution centre were destroyed. Schools and handicraft centres were looted. Reserves of food had fallen to an alarmingly low level and supplies could not be sent through Port Said; the Israelis would not allow Arab drivers to take supply lorries from Beirut through Israel to Gaza and for some time this was done by European personnel of UNRWA, administrative of-

ficers and others. The Israelis rigorously enforced a curfew and fired at once at any sign of movement after dark. They seem to have been pretty "tough" in their dealings with the refugees. In the past U.N. and UNRWA have been the targets of riots and missiles, but Henry Labouisse, Director of UNRWA, a few days after the Israeli occupation had the very unusual experience of being loudly cheered when he arrived at Gaza in the U.N. aircraft. And the end is not yet!

In Syria there are many opportunities for employment, and the refugees are more nearly assimilated than in other host countries. The same might be true of the Lebanon, were it not for the unwillingness of the authorities to upset the present balance between the religious communities on which the whole political structure of the Lebanon is built. At the National Protestant College in Beirut there were 150 refugee students and a considerable sum had been voted for scholarships. In Israel 87 o/o of the funds go in educational grants—a wise policy in a land where educational opportunities for Arabs are not as good as for Jews and where their economic condition is, to say the least of it, precarious.

Jordan is a very different story; there 470,000 Arabs are refugees in a country that even without them could hardly be self—supporting. The refugees represent one third of the total population, and many of the camps from their very position cannot offer even seasonal work. The refugees accept lower wages wen work can be found which tends to lower the general standard in Jordan. It is in Jordan and in the Gaza strip that one sees the refugee problem in all its stark intensity. There is the ghastly effect of enforced idleness over a long period. What arable land there is, is already cultivated by the local residents, some few technicians and others have been able to get out and find work in the Gulf, but the vast majority have to sit in their huts and exist on their 1550 calories with nothing to do from the beginning to the end of the year. There is a sense of grievance and unjust treatment which tends to smother the natural pride and self—reliance of the Arab. Refugees are beginning to take a pride in what they can get rather than in what they can do; they regard UNRWA as a sedative administered by the West to keep them quiet; there is a marked increase in mental disease; men are marrying much younger which contributes to the increase in numbers; they see no reason to wait until they are able to support a family as there is no work anyhow and the wife can bring as a dowry her ration. There is an in-

crease in juvenile delinquency; mobs of children ten years old and under have stoned UNRWA stores and feeding centres.

For this truly alarming situation—and the disastrous political consequences—many peoples are responsible, and most of them are prepared to plead guity to past errors of policy. But the refugees are not pawns on the political chessboard, pieces that can be readily sacrificed if some advantage can be obtained by the sacrifice. They are men, women, boys and girls, all of them with some creative qualities. But all that they are now creating is a seething mass of discontent which will some day boil over. Then it will be too late.

Not all the distressed are to be found in the camps. There are the economic refugees of the frontier villages who do not qualify for an UNRWA ration because they have not lost their homes. But they have lost the fields and orchards on which their livelihood depended; their farms are on the other side of the frontier, and their owners can only look at them wistfully in abject poverty. Their case was put to the Beirut Conference by Mr. Leslie Carver, the Deputy Director of UNRWA. He spoke of Burj, a frontier village from which you can see, one hundred and fifty yards away, the well from which for generations the village has drawn its water. But now that well is on the other side of a frontier line drawn by a Truce Commission. Now the women have to walk nine kilometres to get water instead of one hundred and fifty yards, or depend upon an uncertain supply by tankers to augment the meagre supply in their cisterns. The facts have been forcibly presented to the General Assembly of the United Nations, and the United Nations has shirked its responsibility. If anything is to be done for these people, it must be done by the Voluntary Agencies. The host governments insist that the United Nations were responsible for the creation of the state of Israel and so also for the refugee problem. Towndwellers in the West may find it difficult to realise how much these economic refugees have lost; if they have lost their grazing grounds, they cannot maintain their flocks, and they depend on their flocks for many things-goats' hair is the raw material from which their "furnishing fabrics" are manufactured. This is just one aspect of a colossal problem, still unsolved after years of misery. In Jordan there are 111 towns and village whose lands have been wholly or partly lost.

The last three days of the Conference were given to Working Parties and their reports. It was here, in the more intimate atmosphere, that more could be learnt by an observer than in the

formal sessions of the Conference. We were reminded that the New Testament has much to say about man being reconciled with God and much less about reconciliation as between men. Probst Weigelt warned us of the danger of digging outside the Bible and not in the depths of it, while a Christian Arab leader reminded his hearers with some justice that the resolutions of the United Nations about Korea had been enforced and those about Palestine had not been enforced. The Anglican Bishop in Jerusalem from the wealth of his long experience remarked that the Christian duty was to do justice, not to demand justice, but he confessed that in the Arab countries as he knew them the peacemakers were an infinitesimal minority of the population. More than one speaker spoke of the sanctity of facts and the trouble caused by human and biassed interpretations, especially among the uneducated. Another speaker drew a parallel from surgery, saying that part of the redemptive process is to open the wound and probe deep to the very source of the disease.

The Conference ended with all the delegates alive to the tragedy of the situation and understanding what had happened since the Beirut Conference of 1951. This misery of frustration should affront the conscience of all Christians. Here are people feeling betrayed and condemned to wait without purpose and with little hope. Violent emotions embitter the scene, made worse by clever propaganda from more than one angle. It is evident that any constructive move and any solution must have its hard implications for both Israel and the Arab States. The state of the world is so riddled with sin and its consequences that satisfaction for every claim is beyond human achievement. The Conference was aware of the great services rendered by the United Nations Relief and Works Agency. They noted with gratitude the generous outpouring of gifts and supplies by the Churches, the devoted service of the men and women who have carried out the programme in conditions that have been sometimes dangerous, always difficult and frustrating. "As a result of our study we have to acknowledge that we can see no end to this task in the immediate future and even when progress is made towards a political solution there will remain a long continuing need to be met by the Churches... There is a feeling that both outside and inside the Near East some Christians have become weary in their support of the refugees and many have never understood the depth of the tragedy... Because of the effects of the past years we feel compelled to call the Churches not only to sustain the present programme, but to make an additional

effort... We are not here to pronounce on the details of political solutions. But we repeat that political measures hold the key to meeting the human problem. Therefore, this Conference is convinced that the Churches throughout the world have a threefold duty. They must acquaint themselves thoroughly with the facts and make them as widely known as possible. They must insist that governmentsredouble their efforts to contribute to a just political solution. With equal urgency, they must appeal to governments and to all Christian people to provide adequate funds for the needs of the refugees."

CHRISTIAN AND MOSLEM

Dr. Kenneth Cragg, the Islamic scholar who returned to the Near East from the United States of America last autumn, gave his first series of lectures from November 19 to November 29, 1956, under the auspices of the Near East Christian Council and the Near East School of Theology, Beirut, where the lectures were delivered. For the first meeting early arrivals gathered in the Chapel, but it was soon quite evident that the Chapel could not possibly accommodate the many people who wished to listen to Dr. Cragg. We moved over to the Dale Memorial Hall and remained there throughout the whole course of lectures. Living in the Near East breeds a certain cynicism, and there may have been some who thought that numbers might grow less as the course went on—the less enthusiastic falling away. This was very far from being the case, and it is a great tribute to Dr. Cragg's learning and experience, to his personality and to the touches of dry humour with which he seasoned his addresses that keen interest was maintained to the very end. It was estimated that at one time there were one hundred and fifty people present in the hall and these must have represented at least ten different nationalities and at the very least twenty different Churches.

During the first week Dr. Cragg's subject was "The Christian's Duty to Islam", and he stressed the importance of a right relationship. He disclaimed the proud title of expert, quoting the words of the great Henry Ford—"It is necessary to get rid of a man when he thinks that he is an expert." It is self—evident that Islam must first be understood before any approach is possible. In the world today there are 73% more Moslems than there were in 1890, and as against this the increase in the number of Christians is only

60%. The Christian approach is radically affected by a number of factors that lie outside the frontiers of pure religion—the decline in the importance of Western man, the possibility that the centre of political gravity may shift in years to come from the West to Asia or Africa, rapid change caused by many pressures. To this must be added the fact that the non-Christian religions have changed and that in some there has been something of a revival. Henry Martyn "saw Hinduism and shivered", but Hinduism is now changed.

Yet despite all this change, so rapid as to be sometimes perplexing, there is also continuity. All religions have situations and problems in common; they are, for instance, all of them confronted by the challenge of Communism. The Christian will therefore approach with humility any religion other than his own and will be on his guard against coming to any hasty conclusion. He will be very conscious of the failure of Christianity to discipline the Western world; he will know that this is not due to any fault in Christianity, but to the failure of the West to accept Christianity. It may be that Islam has more influence in the Moslem world than Christianity has in the so-called Christian world.

The Christian, therefore, in his approach to Islam must make an understanding study, knowing in his heart that religions represent not only systems of doctrine, but also habits of mind conditioned by environment. In this world there is no final answer, but equally there is no getting away from the fact that a man's attitude of mind is determined by his Christianity, and this must also be true of other faiths. In this connexion Dr. Cragg suggested the principle of the jig-saw puzzle as applicable; in putting the puzzle together two things have to be taken into consideration—the shape of the particular piece and whether it makes sense as part of the picture. When the piece fits and makes sense, we can feel tolerably sure that we are right. In our approach to Islam or any other religion there are also two principles involved, and these are Faith and Love. Neither can be sacrificed for a moment. An understanding and sympathetic approach to Islam by any Christian will not be either understanding or sympathetic if he fails to keep these two principles of Faith and Love in the forefront of his thinking.

Dr. Cragg then went on to speak of revelation. Revelation is not revelation at all unless it gets through into the mind of man and we must take into account what is already in that mind;

"we have this treasure in earthen vessels", and the purity of God's revelation will inevitably be affected by the ideas already existing in the mind of man. So faith in a revelation is built on prior knowledge and prior experience and is maintained and continued by the processes of reason. But man must not set limits to the scope of revelation; as Archbishop Temple well said, "Unless everything is revelatory of God, nothing is".

In his relationship with the Moslem world the Christian will obviously be concerned, above all else, with the doctrines of the Incarnation and the Atonement. "That to which the Truth was to be brought was that in which the Truth came". "He that hath seen me hath seen the Father". The Christian is in possession of a revelation of the Truth that is unique, though not necessarily exclusive. If the Christian hopes that the Moslem will be receptive, the Christian also must be receptive—"I sat where they sat and the word of the Lord came unto me". Allah, for the Moslem, forgives as and where he will without any scheme of salvation, but the Christian asks how God forgives and recognises that to what the Moslem believes is added the glorious mystery of the Cross.

The Task, the Tools and some Themes.

After having thus outlined the mental and spiritual approach of the Christian to the Moslem and stressed that the Christian must be prepared to think in unfamiliar ways, Dr. Cragg suggested that the methods of the old controversialists must be abandoned once and for all. We are not spying out enemy territory and probing for weak spots, but we are attempting to meet in faith and love men for whose salvation the Word was made flesh—certainly not Anglo-Saxon flesh, and not even Palestinian flesh, for Jesus came to the world and not only to Palestine which was only the door by which He entered the world. But the Christian will recognise all the time the essential differences, the barriers that must be surmounted; to a Moslem revelation is something that comes down, to a Christian also revelation is a gift of God, but in his doctrine it is dependent on the co-operation of the spirit of God and the spirit of man.

There is little doubt that the Apostles' task in winning the Graeco-Roman world for Christ was an easier one than ours in the Moslem world. The world into which Jesus Christ was born was less afflicted with nationalist divisions and there was considerable overlapping in contemporary thought and philosophy. From

the very beginning Christian leaders had to use terms that would illuminate and not confuse the minds of hearers and readers; we can see this process even in the oldest New Testament documents, the Epistles. The Greek mind was puzzled by the phrase "the Kingdom of Heaven", and so Jesus is not often spoken of as "King". But the title "Lord" is much more frequent because so many were familiar with the mystery religions in which the Leader would initiate the follower into the truth. The careful use of theological terms is more than ever necessary in the present missionary situation; there is the ever-present danger that a word or a phrase may mean one thing to the Christian speaker and quite another thing to this Moslem hearer.

In the 1920's it was widely thought that Islam would not survive the collapse of the Caliphate; many of those with the greatest knowledge of Islam were of this opinion. But Islam displayed in subsequent years such a resilience (not altogether unconnected with political aims) that in some areas a very definite victory over secularism was won. But the way of victory is not necessarily the way of Christ. All religions, in a sense, are concerned with Jacob's Ladder—God and Man, Time and Eternity, Up and Down. The Christian says that "God Came"; the Moslem says that "God Sends". To a Christian "the head that once was crowned with thorns" is the head of God's Son; to the Moslem mind the idea of a thorn-crowned head falling forward in death's last agony would be enough to prove that He Who died was neither Christ nor God. Yet it is not fair to say that Islam is static; Islam is gradually digesting many new ideas, and when those ideas have found acceptance, the Moslem looks in his Koran and finds an exegesis that will justify their acceptance.

On the following evening Dr. Cragg began with a survey of the tools in the student's workshop-biographies of the prophet Muhammad, studies of the Koran, studies of Moslem theology and other kindred problems. The value of all such books depends in no small degree on the mental attitude of the author towards his subject, and every student will have to supplement the reading of one book by the reading of many more. One biographer, Margoliouth, may regard Muhammad as a mere opportunist with little or nothing of the spiritual in his make-up, another, Tor Andrae, will bring the spiritual and religious aspects into the foreground, representing Islam as a revulsion from the practices of pre-Islamic Arabia, while a third, Montgomery Watt, will stress the economic factors that made Islam's early days "A Tale

of Two Cities". Of translations of the Koran Dr. Cragg recommended the recent publication in the inexpensive "Pelican" series. Dr. Cragg's own book—"The Call of the Minaret"—has an excellent bibliography at the end, but few readers of the Bulletin will have enough leisure to make such an exhaustive study!

We then passed on to consider some important themes in Moslem theology, beginning with the attributes of God. Yet in any widespread religion what people feel is to be taken into account as well as what the theologians say. The reverent awe that responds to the command "Take off thy shoes from off thy feet..." is of as much importance as the hair-splitting arguments of the mediaeval scholars. Dr. Cragg chose five of the main Moslem attributes of God for especial attention. First place was given to the greatness of God, stressed always by Muhammad, not in his capacity as a theologian, but as a man with a burning conviction of his mission to end idolatry. To the Moslem God is the Lord of all the worlds, the one great circumstance. In the second place must be put the oneness of God proclaimed daily from every minaret with the absolute negation of the possibility of any other god's existence. In pre-Islamic days the nearer deities—the god of fertility, the god of war, and so forth—may have seemed more immediately concerned with man's daily life; hence this emphasis. It is this belief that leads the Moslem to associate Christology with idolatry and to deny the Incarnation as Christians accept it. Moslem thought accuses Christians of deifying man, though in actual fact Christians are concerned, not with the exaltation of man, but the humiliation of God. This difficulty is probably soluble more easily by a growing spiritual experience than by an adjustment in theological belief; the Apostles had to know the Carpenter of Nazareth before they professed their faith in the Son of God.

The third characteristic of God is that he causes revelation to descend. God to a Moslem is a revealing God through the prophets from the days of Adam. This revelation is of course supremely concentrated in the Koran which is the earthly counterpart of a heavenly original. Here is another difference between Islam and Christianity; revelation in Islam is dependent on a Book, revelation in Christianity is concentrated on a Person, Jesus Christ, and we believe that God is necessary to reveal God. With the fourth Islamic activity of God—the exercise of fate involving the whole doctrine of predestination—we have to be on our guard against exaggerated ideas about fatalism in Islam. In the Koran can be found both determinism and freewill. There is no getting away

from the fact that everything to a Moslem is an act of God, but we have to take into account also such quotations as "It was their own souls they wronged". There is also the Semitic tendency, evident in the Old Testament, to omit intervening factors in dealing with any incident and go straight back to God as the cause.

The fifth and last characteristic of God in Moslem theology with which Dr. Cragg dealt was Transcendence. God remains above; He does not come, He sends. A certain measure of anthropomorphism is inevitable when the human mind is framing some idea of God, but the Moslem and Chrsitian alike know that human standards and human knowledge are very different from Divine standards and Divine knowledge. The more speculative theology of Islam does not belong to the earliest years; it was developed when Islam reached philosophically minded people whose ways of thought were not those of the Arabian desert.

Prayer in any reasonably spiritual religion must be an expression of a relationship. This is true of Islam, but there is something added: the prayer of Islam is sacramental, making use of the physical to introduce the spiritual. Here it is possible to see hygiene and religion linked together. The call to prayer is not enjoined in the Koran, and the original direction of prayer was Jerusalem, the home of monotheism; the change to Mecca may have had opponents, for not long before Mecca had had an unsavoury reputation as an idolatrous city. Supplication is based on the Koran, and the pattern of prayer resembles that of the collects of the Western Church-God is addressed and that attribute of God is mentioned which justifies the worshipper in presenting his petition. There is a marked difference between ritual prayer and the prayer of petition, and—as in the West—many of the simplest prayers seem to have more of beauty and sincerity; "O God, be my neighbour!" is a case in point.

Our prayer is that "Jesus Christ our Lord" may in God's good time become "Jesus Christ their Lord", but before that we have to face certain problems. If people get God out of focus, it is a certainty that they will get man out of focus as well; an erroneous or heretical doctrine of God must inevitably bring in its wake wrong belief about man. To a Moslem as to Christian man is a creature of God, but a creature controlling creation, and this from the Islamic point of view justifies modern technology. In this not all concur; fatalism would make man a victim of nature and many Moslems think it wrong to interfere with nature in any

way. When we come to sinful man, we find in the Koran a tendency to regard sin as breaking certain laws, not breaking a relationship and so becoming estranged from God. It is weakness and not defiance, frailty and not rebellion that is the cause of sin. The Koran regards the soul as prone to do evil, but equally regards man as perfectible by law. In the Koran there is little personal introspection in the course of which man speaks to his God and his God speaks to him; the attitude is rather that of a cold and contractual arrangement; those who are recalcitrant are damned and God intends their damnation.

The Moslem Ideology.

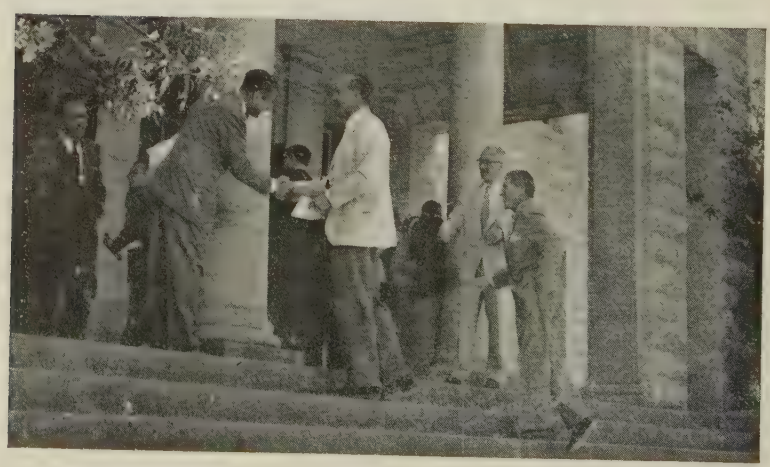
Many Moslems have advanced from Abraham to Aramco in two generations, and this devastatingly rapid change has brought many problems in its train that are not without their effect upon Islam. There is the new independence of Moslem nations which has brought them up with with a jolt against national economics and new pressures. The Moslem tends in many countries to be self-sufficient; in extreme cases he presses for the rejection of Western thought, Western methods, Western ideas. There is the fact of the distribution of the Moslem population of the world; there are more Moslems in India and Pakistan than there are in Egypt, Syria, Lebanon and Jordan put together. If the Wahhabi thinkers of Saudi Arabia have been the most conservative in Islamic doctrine and thought, the Moslems of India have in their opinions been the most liberal and progressive, and this has led some to question—though for the most part secretly-whether guidance for the twentieth century can come from the Islamic ideas of the seventh century. Where justification for things modern has been sought in the Koran, the exegesis has been for the most part rather naive; the sequestration of the property of the wealth Jews of Medina has been used to justify the use of the property of those who "have" to satisfy the pressing needs of those "have not". It may fairly be said that phrases and theories that once were applied to the comfortable security of the wealthy merchant are now by some used in connexion with social welfare.

In Islam almsgiving has always been inseparably connected with the ritual prayer—"Perform the prayer and bring the alms". Throughout the centuries there has been the recognition by the thoughtful that "what is mine is yet not mine". The Islamic law of inheritance, which allows of no claims of primogeniture and enforces the division of property between many relatives, has had

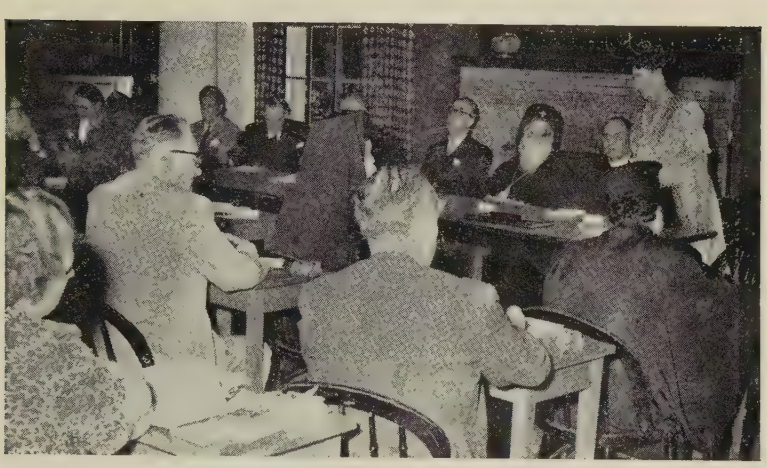
The Revd. Michael Wilkinson welcomes to the Cathedral the Metropolitan Archbishop of Beirut, accompanied by Archbishop James of Philadelphia

The World Council of Churches arrives for the United Service — Dr. Visser 't Hooft, Dr. Elfan Rees, Sir Kenneth Grubb and Dr. O. F. Nolde in the courtyard of the Cathedral

The West and the Near East in happy Fellowship — The Revd. Canon Neguib Cuba'in of Jerusalem and Dr. Norman Goodall



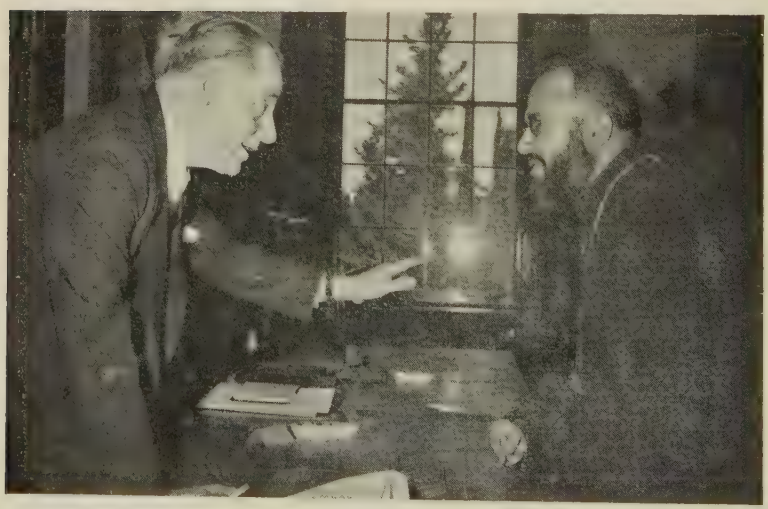
U.N.R.W.A. arrives for the Conference — Leslie Carver shaking hands, lower on the steps Henry Labouisse, Director of U.N.R.W.A., and behind him Bernard Guy of the World Council of Churches



Dr. Glora Wysner speaking at the opening session of the Conference

The Fellowship of Churches — Bishop Poladian of the Armenian Church, Archbishop James of the Orthodox Church, Canon Neguib Cuba'in, and — behind him — Miss Winifred Coate of Zerka

Dr. Alford Carleton presses home his point.



Some matter of importance — Dr. Visser 't Hooft and Bishop Poladian of the Armenian Church

the salutary effect of preventing the accumulation of great wealth. But there is a vast difference between a tented encampment in the desert with the customary trading in cattle and a city mansion with investments and a careful watch on the appreciation of site values. Where property has advanced in value, it is recognised by Moslem thinkers that not only the individual but also the community has been responsible; therefore the claims of the community must be recognised.

The Christian has always to remember that in Islam there is no separation of "Church and State". God is good and He must take note of those who flout the law. Critics have said that in a Moslem country the poor are at the mercy of the conscience of the wealthy, but the Western Press takes insufficient note of many charitable projects that are Moslem in origin. In literature also the social conscience is at work, and with the educated proportion of the population increasing every year the final criterion of the success or failure of Islam in meeting the challenge of a changing world must be the response of the human heart or the lack of it.

The Christian Witness to the Moslem.

We can only be said to possess the Gospel when we are anxious to share it, but though the desire may be there, there are difficulties in "getting the message across" and it would be sheer folly to ignore them. There are problems inherent in the very person of the missionary; he may come from the West and he will be thought to represent the nation of which he is a national. Unreasonable as it may seem, evangelism and imperialism have sometimes been coupled in the mind of the Near East! There is a problem in connexion with missionary institutions; are these to be regarded as a benefit per se or are they a means to an end, an opportunity for preaching, a way of inducing faith by works? Bishop Stephen Neill remarked on one occasion that in his opinion the best way to deter a man from being a Christian would be to preach him persistent sermons while he was suffering from jaundice! The missionary institution is content now to let the force of Christian example and Christian service to do its work, but with the increasing employment of fully trained nationals of the various countries involved it is not always as evident as it was a century ago that Christianity has something to offer which the poor patient or the poor parent cannot obtain elsewhere.

In addition to the problems of witness involved in the person

of the missionary there are other problems that centre chiefly on the attitude of mind of the listener—the problem of indifference, the problem of nationalist suspicion, the problem of prejudice and the tyranny of the preconceived idea. We are reminded of Henry Martyn's words—"I confuted all their errors from the Word of God and they had nothing to reply. But they did not seem disconcerted". If we admit, as admit we must, that Christianity is not universally practised in the West, we must allow for the intelligence of peoples in the Near East who see that by no means all Westerners who come to the East bring their faith with them; they see that many put their faith (if they had any) into cold storage when they booked their air passage; they see that many Christians, so-called, lead lives less moral than those of the Moslem community among whom they live for a time.

There is too the problem of unfamiliarity. We are voicing ideas altogether strange to the Moslem mind, and not even the experienced missionary always realises this. There is an epigram—"If God is impassible, then faith is impossible". This means that if evil means nothing to God, then God can mean nothing to man. God does care. But this to a Moslem is a new idea. We must accept as a part of our mission the fact that there can be no harmony without the threat of discord. Of the Founder of Christianity it was said that "he stirreth up the nation". But in all controversy the emphasis must be on what Jesus is rather than on what Muhammad is not. The mission of the Christian is a mission to Moslems as individuals as well as a mission to Islam; it is just here that the prerequisities of faith and love must play their part. The Moslem is not somebody who can feature in statistics and the possible object of a preject, but a man made in the image of God. The woman at the well at Sychar in the Fourth Gospel would have been a "problem" or a "case" to the psychologist or the moral welfare worker; to Jesus she was a person sadly adrift and in need of help.

The Christian witness in his approach to the Moslem must discipline his mind and must constantly call into question his methods. There are certain arts that he must cultivate. First, the art of simplicity. We have quoted Henry Martyn before, and we quote in him again—"The missionary is apt to fancy himself an Atlas". Feeling overburdened by the cares of the world may bring anybody near to despair; there are depressing statistics and apparent failures. But there is also the Holy Spirit of God working in the hearts of men and there are also those contacts for which

God clears the way almost every day. The witness must be warned again and again against "despising the day of small things".

The witness, if he is to do any good, must also cultivate the art of friendship, supremely illustrated by the actions of our Lord as recorded in the New Testament. He must be ready to be wounded, he must realise that the barriers that cannot be overcome can be transcended. There is a basic courtesy that annihilates any difference in nationality or standard of living; to meet a man where he is and as he is partakes of the very nature of Christ. Here again there must be questioning, anxious questioning even of the advisability of those things that we moderns take for granted; to get into a car will undoubtedly bring you more quickly to your destination, but to go on foot, if that destination is within easy walking distance, will give an opportunity for those courteous greetings customary in the Near East. The traffic of Beirut at any rate precludes any greetings from a car without danger to life and limb.

Next must come the art of relevance. There is no such thing as an empty mind, all people have their minds preoccupied, and it is essential to use our God-given instincts and make our approach at the point of their thoughts. There is an Arab proverb—"Victories are commensurate with the power of the kings who win them"—and our opportunities are commensurate with our power to make the best use of our contacts. Closely connected with the art of relevance is the art of proportion. Nobody wants to live with people who are obsessed by one idea to the exclusion of all others. The witness does not nag and he has the intelligence to estimate accurately the mood of his listener; his listener is a man of many interests, social, political and domestic, and it may be that the approach through one of these may produce more valuable results.

Finally we have the arts of enlistment and dependence. Very often as much can be "got across" by action as by any flow of words. In many projects we can work alongside Moslems, learning more about their point of view, and it may be that there may be a discovery of faith in the context of the work. If we can reconcile ourselves to seeing ourselves as junior partners in some Moslem enterprise, we may achieve more than by some apparently brilliant initiative of our own. The Gospels tell us Jesus allowed Himself to be dependent; He took the five loaves and two small fishes from a boy, He borrowed the room for the Last Supper. In humility the Christian witness must often be content to sow the

seed and never see the harvest. How often as we go about our Christian work we hear people speaking of our predecessors who sowed the seed, the men and women who worked in the Near East as much as fifty years ago! The memory of them is dear to many who were apparently unaffected by their lives and words at the time. The Holy Spirit has been at work—"One soweth, and another reapeth... other men laboured, and ye are entered into their labours".

The Moslem's Access to Christ.

Dr. Cragg gave this title to this lectures in the second week of the course, and began by outlining the ideas of Jesus with which a Moslem would be familiar from his study of the Koran and the Traditions. Here there are definite indications that some of the information has been derived from the apocryphal Gospels which, under the guidance of the Holy Spirit, had been rightly rejected when the Canon of the New Testament was finally decided. There is no reason to accept the improbable theory that Muhammad was intentionally misled by a rabbi in Mecca who gave Jesus the same name as Esau and thereby caused confusion, and there is no certainty about the story that some information about Jesus came from a Nestorian monk. The Arabic equivalent of the Christian term "Messiah" is the same in the Bible and the Koran, and has been associated with a root meaning "to wander" by some Koranic scholars as opposed to the generally accepted root meaning "anoint". Muhammad appears to have stressed the fact that Jesus "had not where to lay his head" and it is in Moslem Tradition that there is attributed to Jesus the saying "This world is a bridge, do not built your house upon it".

The Birth Stories in the Koran bear a marked resemblance to the Lucan version in the New Testament. Mary is described as "sister of Aaron"; some have said that this was an error on the part of the Prophet but in point of fact "sister of Aaron" is a polite and pious term for any Jewish woman with which the title "Son of David" may fairly be compared. Throughout the picture of Jesus in the Koran presents Him as a non-divine Prophet, and there occur clear warnings against regarding Jesus as Divine. "God sent down upon us a table from heaven"—some have seen in this a reference to the Last Supper, especially as the passage continues "which shall be to us a festival". But it may refer to the Feeding of the Five Thousand.

It is when we come to the Crucifixion that the difference between Christian and Moslem teaching is most marked. The Koran

accepts the fact that the authorities intended to crucify Jesus, but "certainly they did not kill him... it was made to appear so to them". The two ideas of the Son of God and the Servant of God can be combined in Christianity, but in Islamic doctrine this is utterly impossible. The whole idea of suffering love is rejected by Islam because this must imply defeat. But the silences of the Koran are probably more significant than the errors; parables are omitted though this is an Oriental method of teaching. Details of miracles are absent and those included are, some of them, without New Testament authority—e.g. the turning of birds modelled out of clay into flying pigeons at Nazareth, which certainly derives from one of the apocryphal Gospels. There is no mention of Peter's Confession—for very obvious reasons—and Gethsemane is omitted. It is only fair to suppose that Muhammad sincerely believed that he had preserved the essence of the Gospel in the Koran, but the Jesus of the Koran differs so very seriously from the Jesus of the New Testament Gospels that it is very appropriate that He should bear a different name.

The New Testament and the Perplexities of the Moslem.

At the outset it is essential to avoid ambiguity in the use of the word "Gospel". To a Christian this word has two meanings—the "good news unto salvation" of St. Paul and one of four books included in the New Testament. To a Moslem the Gospel is a corpus of teaching given to Jesus which He in turn gave to the world. The Moslem is genuinely perplexed when he finds more than teaching in the Gospels. He asks why there are four Gospels and he suspects that the Church lost the teaching of Jesus and came up with four answers. The Moslem seriously regards the existence of four Gospels as a witness to the invalidity of each. He cannot accept the idea of the Gospels as an effort to preserve for subsequent generations what is of infinite value.

In the Acts of the Apostles the Moslem finds a familiar idea—the idea of mission, but his idea of a missionary is one who teaches. In the Acts the Apostles are witnesses and agents of expansion, which seems to him a very different matter. The Epistles puzzle him as well, for his idea of revelation is of a gift of God from heaven, and he cannot understand how somebody's correspondence on earth can have any connexion with heaven. However in the New Testament writers' instructions to the Christians as to how they should react in certain circumstances there are points of contact between Moslem and Christian. Both are fighting a war-

fare against idolatry; the words in the Koran "that on which is invoked any other name than God's" would seem to refer to the selfsame problem with which Paul is dealing when he speaks of "meat offered to idols". In the Koran, as in the New Testament writers, there is a doctrine of reconciliation, but there is, of course, no idea of "being made nigh by the blood of Christ". Muhammad was criticised for having as his followers the vilest in Mecca, and here perhaps there is an accidental similarity to the situation as envisaged by Paul—"not many wise men after the flesh, not many mighty, not many noble, are called".

In the relation of law to life there is a yawning abyss between Moslem and Christian thought. Paul's theology obviously springs from his own personal experience; the meticulous Pharisee had found something deeper than anything that he had found in the Law; he had seen Stephen die with a courage and spirit that the Law could never have given. Paul is right in saying that "the Law was our schoolmaster to bring us unto Christ". Islam, on the other hand, has remained fundamentally a religion through law and if it ceases to be a religion through law it will lose something of its nature. The Moslem is suspicious about the New Testament, and Islamic propaganda is vociferous in maintaining that the Christians have suppressed prophecies about the prophet to come. Yet every misapprehension presents us with an opportunity for explanation, and the very duty of explanation commits us to the effort to think more deeply about Christian truth.

The "Christian" Obstacles to Christ.

Those who were carrying the paralysed man could not get near to Jesus because of the crowd. At the present time there is a crowd of ideas in the Moslem mind, some of them preconceived and born of prejudice, others nationalist and influenced by political propaganda, that prevent the Moslem from getting near to Jesus. Yet the friends of the paralysed man did not abandon the determination to reach their goal: they bored a hole in the roof (At this point Dr. Cragg whimsically suggested that there are two kinds of "boring" in the Church). Their will to reach Christ met with its reward.

Here two questions arise from the conscience of the thinking Moslem and so confront the Christian, and the first of these is "Whose Christ?" The Moslem will condemn by association, for the whole history of Islam has run parallel to a series of Christian failures. Those who are middleaged may have been taught at

school that the Crusades were a glorious episode in the history of Western Europe; more detailed study has proved to them conclusively that the opposite is the truth. Even where Christians have had to undergo persecution—as at certain periods under Ottoman rule—they have not hesitated to retaliate when the opportunity came their way. Not always by any means could it be said of Christians in later centuries "They took knowledge of them that they had been with Jesus". Western "Christianity", Western commerce and Western administration are to blame for many of the prejudices and misapprehensions current today in the Moslem world. The penitent Christian must agree with the verdict of the educated Indian who said, "The worst of it is that you Christians are nothing like your Christ". Christ is inevitably involved in the failures of the Church, and they have been many. Modern man may ask hopelessly whether there is any power by which Christians can discipline the diplomacy of nations. The plain fact is that, though the Church is not the State, the Church cannot be absolved of responsibility; it is the plain duty of the Church to provide men and women with a Christian outlook to take the lead in the State. Ideally there should be an essential Christianity in the persons concerned and a derivative Christianity in the policies and institutions for which they are responsible.

The second question that will inevitably be addressed by the thinking Moslem to the thinking Christian is "Which Christ?" Here we are faced by the scandal of our "unhappy divisions". We are divided too much about too little, and the lamentable result is there for all to see. There are no less than seven hundred Protestant sects in the Union of South Africa alone. In this century, if we are to avoid chaos, the missionary movement and the oecumenical movement must go forward together. But the harm done in centuries cannot be undone in a few decades. There is a suspicion and a tension that can only be resolved by personal contacts and a sense of responsibility for the ministry of reconciliation. There is the fact that in the past, under official persecution, the survival of some Churches involved an inability to make an effective witness for Christ. Yet Christianity involves us in a responsibility as committed persons; the Christian is not only an individual, but also a member of society. In the field of religious education there is enough evidence of a desire for co-operation to encourage even the most despondent. But above all it is incumbent on us to recapture the spirit of the pioneers, the spirit of Abraham who "went out not knowing whither he went."

Authentic Access to Jesus as Teacher.

This theme is all—important in our relations with the Islamic world because to Moslems the significance of Jesus lies in what He said and taught; the Christian may believe, and rightly, that Jesus taught as He suffered, but the Moslem cannot shake off the idea that the religious leader is important in so far as he conveys to men what God wishes to reveal. We, on the contrary, feel that we cannot confine Christianity to the ethical content of the Gospel, for we know that the ethical content must be viewed in the light of Jesus as Son of God, and we differ from the Moslem in believing that Jesus taught even as He hung upon the Cross.

As a thoughtful Christian reads the Gospels, he is impressed by the patient concern of Jesus for the individual; Nicodemus, Zacchaeus and the woman at the well at Sychar are obvious instances. Personal contacts counted for much with him as in the Christian world of today. Jesus does not lay down a hard and fast system of law by which the follower must be bound; He seeks a free and voluntary allegiance which springs from the heart. The use of parables excluded the inattentive and the merely curious, but whetted the interest of those who were, consciously or unconsciously, dissatisfied with themselves and things as they were. Jesus presupposed the background of the Old Testament with which He was familiar, loyally maintaining the unity of God and fact of God as Lord of history which was one of the main contributions of Hebrew thought to the ancient world.

But Jesus introduced certain themes that were new to His world. The Kingdom of Heaven for Him had already come and was a fact. This Kingdom was concerned with inner sovereignty and not with territorial domination. With this is most intimately concerned Jesus' revision of the ancient Law to include the intention as well as the fact, for this implies the rule of God in the minds and hearts of men. Jesus goes beyond the specific to the general; as He teaches the negative becomes positive, and we begin to see that the sins of men can be identified and classified by the Law, but that they can never thus be corrected. Their correction calls for the action of God and no detailed legislation.

For the Moslem the teacher is the agent of revelation, but for the Christian Jesus as Teacher must remain more than a mere source of words; Jesus brings words because He is the Word. His teaching involves Himself and His mission. Everything is ground-

ed in what He was, in His very nature, and it is from that Divine nature that He derives the power to "speak as one having authority".

The Question of the Cross.

It is here that the Christian finds Islamic teaching especially painful. The Christian believes that in the crucifixion Jesus continued to teach and it is only this that enables him to say "O Saviour of the world, Who by Thy Cross and Precious Blood hast redeemed us". The Moslem denies the fact of the crucifixion and the Koran's comment is "It seemed so to them". There was very definitely, in Moslem opinion, an intention to crucify, but this missed the intended victim, for God outwitted them and their plans were frustrated. A substitute was killed and those present and responsible were under the misapprehansion that they were killing Jesus. In the intention of men the crucifixion occurred but God withdrew Jesus in the nick of time. Some Moslems would explain "My God, my God..." as the anguished cry of a substitute unable to convince people that they were crucifying the wrong man.

To say that for the Christian such a view is appalling is not to exaggerate. There are moral issues involved. Does it accord with the nature of Jesus as we know Him if He allows somebody else to suffer death because of teaching for which He alone was responsible? What does this imply for our knowledge of the nature of God if we see Him thus cunningly outwitting the schemes of Caiaphas and allowing an innocent man to suffer? It is clear from the Gospels that the claim of Jesus to Divine Sonship was one of the causes of his arrest and crucifixion. The Jesus of the Koran makes no such claim; the will to crucify is there, but one of the main provocations is missing.

The Moslem antagonism to the doctrine of the Cross is theological rather than historical, and the Moslem genuinely and sincerely feels that in denying the crucifixion he is safeguarding the omnipotence of God whereas the Christian sees in the suffering of Christ evidence, all important evidence, of the power and love of God. It is useless to be bitterly controversial over this; staunch witness will in the end win its way, and men will see in "forgivingness" what the Cross has achieved. Forgivingness, the alternative to revenge, must always be a costly matter, for when you forgive you stop the evil. Revenge passes the evil on. Forgivingness softens the hearts of men, vindictiveness merely hardens them. It is

exactly here that the Jesus of the New Testament and the Jesus of Koran part company; the Koran says "No soul shall bear another's burden" while the New Testament tells us "Bear ye one another's burdens, and so fulfil the law of Christ." In the Christian doctrine of the Atonement we see God's own Son as the greatest burden-bearer of all.

For the Moslem God is sovereign above all and He can forgive when and where He wills; He is supreme and cannot be tied to any "plan of salvation". The Cross is, in this view, something that limits God in His freedom to forgive. By patient and loving argument the Moslem must be convinced that the Cross is a demonstration of God's mercy doing its work. The difference of opinion here is well illustrated by a recent book in Arabic called "The City of Wrong". Here the author is willing to call Good Friday the darkest day in history, he assesses the motives of those who demanded the crucifixion of Jesus, but he confines his study to a consideration of those who willed the suffering with unparalleled vindictiveness, and draws no conclusion from the suffering itself.

The Christian and the Church.

The Western Christian has to learn to understand the different environment of the Near East. In an Islamic state the Koran is the rule for the whole of life. But the member of one of the Eastern Churches is conscious at all times that he is a member of a minority Church that is a part of the nation and yet separated from the Moslem majority. He knows that his membership of his Church is in the vast majority of cases due to the accident of birth and he is conscious that the Churches are divided one from the others. He is conscious too that political circumstances, both in past ages and in the present time, have limited his opportunities to witness for Christ. Yet he knows that the vocation and mission of the Church is to be what God intends it to be for the world. The worldwide Church is the great fact of our era, and Christians are increasingly realising that the attempt to monopolise what is essentially universal involves a self-centred egoism and a refusal of mission. It is the task of the Christian to bring all into the Christian fellowship even though he realises that the Church, like all human societies, has many imperfections. The New Testament does not even consider the possibility of the solitary Christian, self-sufficient and apart from the visible Church. The Church and the Kingdom are inseparable and the Church with all its imperfections is that through which God works in the world.

How then does the Moslem account for the birth of the Church? He would say that a celestial and unwounded Christ visited the Apostles when they were overcome by the tragedy of the Cross, and that then they went into the world as "Helpers of Jesus". This is of course to have the Resurrection appearances without the Passion. As a Moslem denies the Divinity of Jesus, he cannot understand that the Church was the institutional consequence of the Person and Mission of Christ. The Moslem may claim that he has no priest and no sacraments, but Islam has its custodians, for instance, El Azhar, and many of its practices are sacramental in nature-facing towards Mecca for prayer, washing before prayer, and the pilgrimage.

The observant Christian sees a revived Islam, striving to to adapt a thirteen hundred year old message to the needs of a world in the throes of change and transition. In marked contrast he sees the God of the Christian active in history despite the many rebellious acts of men and leading men from the historical to the eternal. But he will recognise that after Christianity Islam is, of all the world's religions, the religion that is most insistent on the sovereignty and reality of God. No Christian will condemn as false a revelation that represents a limited part of the truth; equally no Christian will call a part of the truth the complete truth. The Christian does not claim complete knowledge, he has not the slick answer to every question, but the things he does know in faith are big enough to take care of the things he does not know—and what he does know he knows in Christ. Because he knows this in Christ he is prepared to play his part amid the sufferings and tensions of mankind. Physically and spiritually he dare not pass by on the other side. God has told the Christian "My grace is sufficient for thee" and it is in that knowledge, coupled with the knowledge of past triumphs and past errors, that he is ready to relate himself in Christ to the world of Islam.

THE SIGNIFICANCE OF THE WORLD COUNCIL OF CHURCHES FOR THE OLDER CHURCHES

by *The Metropolitain Archbishop James of Philadelphia*

(Archbishop James is the representative of the Oecumenical Patriarch and of the other ancient Patriarchs at the Headquarters of the World Council of Churches. This short article represents the substance of an address given at the oecumenical Service in the Orthodox Cathedral of St. George at Beirut on the occasion of the opening of the Second Beirut Conference on the Arab Refugees. It is reprinted from the "Ecumenical Review" of October, 1956.)

When we use in this brief article the term "older churches" we have in mind the ancient Churches of the East, and more specifically the Orthodox Churches of the Greek rite. These Churches claim, and rightly so, to be the true continuation of the One Universal Church of Christ, and consequently the depository of the truth and faith of the One Church. It is in this belief that the Churches of the East, following the footsteps of the Founder of the Church Universal, have always responded to all calls for church unity from whatever source or initiative they may have come. History itself since 1054 bears witness to this incontestable fact.

The most serious and responsible call which we have heard so far is the call from the World Council of Churches, founded in 1948, for the sole purpose of echoing the spiritual anguish and desire of all Christians for church unity. Nevertheless we of the older Churches have certain questions about the real significance of the World Council of Churches and about its real aims. This article is written in the hope that what it says may justify some, if not all, who with justified pride claim to be real and genuine "unionists."

Ever since 1920 we have made manifest our will to cooperate with all Churches in a "league of Churches," and we have been ready to confront together the social, moral and cultural problems created by war or through internal upheavals or revolutions, such as have taken place in many parts of the world. We are still, and more so, willing and anxious to meet together with the different Churches, branches of the One Church, and to discuss in real humility how a united Church of Christ may serve, influence and reform our society and our world.

Instead of involving ourselves in endless debate, we believe that our time calls for united action, and not for theoretical and doctrinal disputes which lead to disunity. It is at this point that the World Council of Churches acquires an extraordinary significance for the older Churches, for it pursues the same goals—namely to bring Churches together and to make them conscious of their responsibility to face the Lord and to meet adequately the spiritual needs of the world. Furthermore the World Council of Churches has shown that it is inspired by the spirit of prayer and has demonstrated real Christian solidarity. The member Churches of the World Council of Churches echo the continuing prayer of the older Churches that all may be one. They stand beside them and pray together that "guarded and guided by the angels may we achieve unity in faith and attain the knowledge of the surpassing glory of God."

The ancient Churches are offered through the World Council the opportunity of telling Christians all over the world what is not sufficiently known to them—that they have been and are always ready to enter into conversation with both Roman Catholics and Protestants, and to discuss church union and cooperation in what is their common duty to Christ and the world. Moreover the older Churches find in the World Council of Churches the spirit which is needed for revitalising the past and restoring the wholeness of the Church. Finally, the older Churches see in the World Council of Churches a true friend who is deeply concerned with their fate, which still depends on the non-Christian environment in the midst of which many of them must of necessity live.

The Churches of the East hold steadfastly to the biblical assertion that nothing happens without the knowledge or the will of our Father in Heaven:— They believe that the World Council of Churches is a sign through which God intends to say something to the world. It must be understood as an instrument of the Divine Providence, the purpose of which is that all Christians should eventually be aroused to seek together Him, Who is the Way, the Truth in which they should believe and the Life in its real fulness. The World Council of Churches must have been entrusted with the same command with which the older Churches have been entrusted—to voice to Christians their duty to let themselves be gathered within the one fold and recognise no other but the One Shepherd, Who has given His life for the sheep. Its understanding of this command given by God makes the World Council of

Churches an important ally for the older Churches in the common search for church unity and peace.

In these respects the World Council of Churches is the outer expression of the widespread desire to tear down the barriers separating the Churches and to unite all into one, the Una Sancta, for the sanctification of which our Lord gave Himself. The World Council of Churches is not a new confession nor a new church. It is not a governing body nor a church tribunal. It is a mirror consisting of many small parts which all reflect the one everlasting light which is Christ, and the one face which is the beautiful face of one unified Christian Church. We are eager to see how our own face looks in this mirror. That depends on the amount of light we bring into it. It is only in the light of Christ that we will find ourselves surprisingly sweet. Faith in Christ and love for each other adds that sweetness to our face. So the older Churches turn their eyes gratefully to the World Council of Churches and thank the Lord for its existence.

It may be true that many members of the World Council of Churches differ from the older Churches in dogma as well as in matters of tradition, rite and doctrine. But the older Churches thank God again. They take this to be a challenge to reiterate their own beliefs, to clarify their own theological position, to reproject their own faith, to make known that which is not sufficiently known, that they maintain the apostolic tradition and succession, the wisdom of the Church Fathers, the dogmas and canons of the seven Synods of the one undivided Church, the seven sanctifying Sacraments and the liturgical and mystical life of the first Church. The older Churches can therefore glorify the name of the Lord in that He has given them the World Council of Churches, a council rekindling faith in God, charity among men and hope for a new understanding and unity.

A HUNDRED CHRISTIAN YEARS IN IRAN

"This is the Lord's doing: and it is marvellous in our eyes". It was in 1834 that the first resident missionaries of the American Board, Justin Perkins and his wife, reached Persia. They were treading on sacred soil. The saintly and linguistically gifted Henry Martyn had spent several months in 1811 and 1812 in the country, perfecting his translation of the New Testament and the Psalms in the Persian language and presenting Christianity in debates with Moslems and Jews. Later that doughty warrior of the Church,

Joseph Wolff, visited Persia; he had left Cairo for Jerusalem with twenty camel-loads of Bibles, and he is described as one "who can conciliate a pasha or confute a patriarch". In 1833 a Swiss Mission established a short—lived station at Tabriz; at one time Pfander, the famous missionary to Moslems, was in Persia. The task of Justin Perkins was to establish the new work among the Assyrian people of the Nestorian Church. The Nestorian Church had once been powerful in Persia and in all Central Asia, sending her missionaries as far as China, bur had fallen on evil days. The Assyrians lived for the most part in the Urumia plain, in Kurdistan and in the Tigris valley near Mosul. For years the American missionaries strove to bring about a spiritual regeneration of the Nestorian Church from within. After a decade there was a notable revival, centred on the mission schools. At first no separate organization was desired by either missionaries or converts, but a change of policy was forced upon them and an evangelical Church gradually developed.

By 1914 much had been achieved; Christian teaching had influenced the people of the Urumia plain and had reached many of the mountain people. The Church was strong and had good leaders. Then came war. Missionaries were deported, buildings looted and destroyed, the Assyrian population was massacred or widely dispersed. It seemed to be the end, but by 1922 exiles were returning and new schools and hospitals were being built. The Iranian Government decreed in 1933 that Americans could no longer live in Urumia and the last missionaries left the city in July, 1934. This was a stunning blow, but the indigenous Church carried on; there were many hardships and many disappointments. However, the Church has continued to grow and the majority of the pastors of the scattered churches of Northern Iran have been men who had their early training in Urumia. It is a noble example of a Church surviving and growing in a land that is 98 o/o Moslem.

And now the Evangelical Church of Iran has celebrated her centenary. At the end of October, 1956, the grape harvest was finished and farmers were able to relax. Not so the Church members who were concentrating on the Centenary programme, the joyful celebrations from November 1-4. Church delegates came in by bus, by car and by boat across the lake. Some came from as far away as Meshed and Baghdad. Rezaieh City was all bustle and stir, making ready to fête the unusual number of visitors in the homes and hotels of the town, the nursery of Iranian Evangelical teaching. An outstanding programme had been planned under

the leadership of the lay Moderator of the Northern Presbytery, Hairik A. Mayvam, and the Chairman of the Centennial Committee, the Revd. Yonan Bet-Malik. There were sessions devoted to education, medical work, Christian literature; the address delivered on the occasion of the Rezaieh Church's Jubilee in 1885 was read out, and Rabi Yoav Tooma Yacob spoke about the history of the Church. Syriac, the language of the Nestorians, was used throughout except on one day when government officials and city notables were present and the proceedings were in Persian. The newly completed chapel at Seir was dedicated; this village was formerly the centre of missionary activity and in the burial ground are sixty-eight graves of missionaries and their children. In days of old wise men from the East made the long journey to Bethlehem; now the story of Bethlehem is finding its way into the hearts of the Iranian people.

DEIR ABU HANNIS LEARNS TO READ

The political situation in Egypt degenerated very rapidly on Monday and Tuesday, October 29 and 30. As Israeli planes appeared over the Sinai Peninsula and black-outs were ordered in Cairo and Alexandria, the British and French governments sent their ultimatum to be answered within twelve hours.

But in Deir Abu Hannis we heard nothing of these things; nor did we until the next day, when we returned to Minia. For Deir Abu Hannis is not primarily concerned with the international situation. It represents that great majority of Egyptians who live on the soil and from the soil, on the shores of the Great River that has given them and their ancestors life for thousands of recorded years and thousands more unrecorded. Here is the true Egypt, if you go by numbers: not the majority of educated folk, for they are in town; not the majority of politically minded leaders, for they are elsewhere; but the majority of plain folk on whom the future of Egypt in the long run must rest. They work desperately hard for a meager living; they have little time for attention to anything outside their daily work; and the government has accepted the challenge of their desperate need, and is seeking through various services to bring them hope of improvement. Their primary interest is not in Suez and Britain, Israel and Sinai; it is in the land and the River.

Deir Abu Hannis is in Upper Egypt, where the desert closes in on either hand along the green strip that marks the course of

the Nile. It lies on the far side of the River, the eastern side, where there is neither railway nor road for cars, and where travel is by foot or on donkey or by boat. We drifted across the Nile towards it in the late afternoon, in one of the short, stubby little home-made sailboats which look so unwieldy in the hull but which spread a great sail like a curved wing flying above the water. Our cheerful boatboys were depending more on the current than on the wind, however, for we were moving north, with the current, not south with the prevailing upstream breeze. The annual flood of of the Nile was already beginning to recede; the great island we skirted was showing crops where high waters had been a few weeks before. But the great brown tide still swept strongly northward, rich with the mud that has renewed the fertility of Egypt year after year through the millenia.

The cliffs above the far side of the River stretched off to the right to where, the boatmen told us, they overhung Tel el Amarna, the home of Queen Nefertiti and the place where the ancient monotheism of Egypt took brief root. To the left, within a half hour, we could see the fields and palms of Deir Abu Hannis, and soon also the church spire among the palms, they and the River and the white cliff behind all touched with the soft gold of the setting sun.

Deir Abu Hannis is a Christian village, largely Coptic, with a strong and active Protestant church membership too. It was carefully selected by those responsible for the literacy campaign as suitable for a pilot project because of various qualities helpful to success, one important factor being the absence of divisions and differences in the community. Miss Davida Finney had briefed me on some of these facts before sending us out from the center of the campaign at Literacy House in Minia, and now Miss Marjorie Dye and Rev. Samuel Habib were filling me in on details as we approached our destination. (See the account of the literacy campaign. *"Each One Teach One", News Bulletin,* August, 1955, pp. 32 ff.) We tied up at the mooring place, leaped ashore and began to thread our way through the palm groves in the deepening dusk. Men were busy with their last chores, women were moving along from the shore to the village. We made for the pastor's house, where he and his family welcomed us, and soon Miss Mikhail appeared, another member of the team.

"Where have you been? The women's afternoon groups are pretty much finished, and you haven't seen anything." We blamed

the breeze and the Great River itself (Did Nefertiti or Cleopatra or Napoleon use that same feeble excuse?) and hurried off to see the one women's group still in session. Through the darkness, between the shadowy blank walls, across a corner of the crumbling cemetery we went, and there ahead was a brilliantly lighted doorway overflowing with women and girls. As we came near, the murmur of the voices came to us, and suddenly we were right in the midst of the literacy campaign of Minia House and of the Church-Mission Committee on Literature and Literacy in Egypt. Perhaps thirty women and girls were standing or sitting around the room and in the doorway, each two grouped together, one teaching and one learning. The "teachers" had been learners, and were still moving forward in further reading, but just now they were absorbed in helping the beginners. Sometimes a girl hardly in her teens would be teaching a mother with her baby on her arm. The supervisor, the only paid helper in the room, walked about, encouraging and watching. One by one, without hesitancy or nervousness, different ones of the beginners would read for us, turning the book toward the oil lamp in the middle of the room.

The questions came fast:

"How often does this group get together?" "Every day of the week at this time."

"Are all these women regularly leaving their house work every day?" "Every day. It is just before the men come back for supper."

"How were so many persuaded to give up so much time to learning to read?" "These are only a small part. There are five other similar groups in other parts of the village in the late afternoon."

"Every day?" "Every day."

"The rooms they meet in, you rent them for this work?" "We rent nothing except the house where we of the team stay. The rooms are donated by the families."

"How can a poverty-stricken fellah give up a whole room of his little house?" "They do, though. See the mattresses there? They roll up the beds into a corner, and give over the whole place to the class."

"Every night?" "Every night."

"But the benches, the chairs, the pillows they sit on?" "They contribute those too. The neighbors may help."

Later, in the large room beside the Protestant church seventy men and boys gathered for a festive, social time. These were the "teachers", that is those who had achieved a certain proficiency in reading and were now giving their time to instructing others. Some of the men were elders of the church; some of the boys were hardly in their teens yet; but all alike were accepted in the "teacher" category, and so took part in the gathering. A song leader led the enthusiastic singing of gospel songs and hymns, in which everyone seemed to be joining. It was good singing indeed. Then there were games, and stories, and stunts, and contests. Simple refreshments passed around. Each of us joined in willingly as he was called upon; no one pushed forward to preempt the spotlight and no one held back in false shyness. The two puffer lamps swung hissing at opposite ends of the room, lighting up the close-packed rows of eager, intent faces. These were the hard-pressed Egyptian fellahin, struggling to wrest a living from the soil for their families against great odds; but there was none of the heaviness or dull despair of a "man-with-a-hoe". For one thing, they were all moving forward on the road of learning new things, and they had all achieved something already that they were proud of having achieved.

This social gathering was a special event for a chosen group. After it, we went into the church for the regular nightly meeting.

"You mean there is a meeting in the church every night? All through the winter?" "Yes. The people have this as their one intellectual and spiritual and social interest in the village. It is a great opportunity for the pastor in almost all the villages."

The meeting, attended by men, women, and children, was a worship service with an address. On other evenings the pattern was varied: a film might be shown, a Bible study or a prayer meeting might bring the congregation into more active participation.

After the service the evening was still young, though it had now been dark a long time. Before starting out to visit the evening reading groups, we were invited to the house of one of the elders of the Protestant church to see the great, pure-bred bull, of which the whole village seemed proud. This bull, procured through the rural extension services of the Presbyterian Mission, had put in his appearance near the beginning of the literacy campaign, as part of the wider program for which the literacy work is the first step, that is, the program of seeking more abun-

dant life for the village folk, spiritually, socially, intellectually, agriculturally, and in every way. A little group of us entered the dark enclosure of the court-yard, and peered into an enclosed space at the left.

"Ah, he has been taken in for the night."

Then in through the door of the house, through the family living room we were led, around a dark passage behind, and into an inner room where the great bull stood proudly, as though conscious of our admiration as we gathered round. Our host held an oil lamp high, and the shadows wavered on the wall as he told us of what this new strain was going to mean for himself and for his neighbors. The bull is a giant compared to the village cattle. Out we came and up a dark stairway to the roof, to see great white leghorns in their coop, and to hear of their excellence too in comparison with the midget village hens.

This interest in improved methods of agriculture, animal husbandry, rotation of crops, and all that concerns the fellah's "professional life", is a second step in the program of the literacy campaign. When the team comes into a village, it works through the village pastor, who often serves as a chairman or organizer locally. In this way, once the reading groups get started, other interests can be developed naturally, and rural extension folk called in, either missionary or government agencies, to give talks, stimulate discussion, and make demonstrations. Deir Abu Hannis has been able to start a cooperative, again with the pastor as a leading organizer, which, in addition to plans for improved marketing of crops and purchasing of supplies, has in mind one or two major projects. A pump of a certain type would enable them to raise the river water sufficiently to bring under cultivation desert land to an extent of about forty percent of the village's present cultivable land. What this would mean for the standard of living of the village can be imagined. The Egyptian government, in line with its program of assistance to the fellah, can be counted on to provide nine-tenths of the cost of the pump, if a cooperative, locally responsible, can guarantee the remaining ten percent. Even this will be a difficult task requiring help from all the village in a cooperative effort that must transcend all personal envies and jealousies. Such matters illustrate the reason why the literacy campaign always seeks a village where there are no major rifts of political or personal feuds. Even in Deir Abu Hannis, where all seemed serene, such things come to light after a time. One major family feud of deep, though somewhat secret, bitterness, has

been resolved here, quite naturally, as a result of the increasing necessity for village cooperation and the fellow feeling that has grown out of the campaign.

Later we began the rounds of the evening reading centers. These were for men and boys, the afternoon groups being for the women and girls. The village had quieted now; most folk were at home. We passed through shadowy alleys between the mud walls over uneven and dusty ground, in a silent and velvety-dark world, down this way, around the corner here, on to a new quarter of the village; and then would come a hum of voices far ahead. The hum grew louder, the lighted doorway was there, with the men grouped around it, and we had arrived at another reading group. Again we saw the mats and mattresses rolled up in a corner, the pots and pans on the shelf, and the whole home given over to this nightly influx of readers. Again the crowded room was divided up, on closer look, into groups of two, often a smaller boy serving as teacher and helper to a young man. Again, the pride in being chosen to read a few sentences. On we would go through the night to quite a different part of the village, for the seven groups are well spaced geographically. Then once more, first the silence, then the murmur of voices far ahead, then the lighted doorway, then the little room, full of activity and concentration and business. The largest room was in the Coptic church building, where the priest received us with pride and showed us the group under his sponsorship. In all the campaign there had been the closest co-operation between the tho churches from the very start.

It seemed very late when the last group had been visited, and we moved off for supper toward the house that the team rented. But the meetings were not over. After our supper the young workers of the staff, the supervisors of the reading groups, began to come in. They are six or seven young men chosen for their special abilities in this sort of work and brought in from outside the village by the team. Aside from them, the whole campaign for teaching hundreds to read goes on by volunteer effort. They made their reports for the week and showed their charts, so full and detailed that anyone can tell on any evening just where each of the learners in the village has reached, on which page of what book the reading has stopped, and where the work will begin next day. Absences were discussed, and visits planned for those homes where there seemed to be a prolonged absence. When I went to bed, Miss Dye, Miss Mikhail, and Mr. Habib were still going over details, and checking on accounts and monthly salary payments.

In the morning we were up before light, and after breakfast started down toward the River through the soft blue haze of the tall palm groves, moving with the groups of girls going down for water, their colorful head-shawls trailing down their backs. The return upstream was leisurely, for the breeze was fitful and the current strong as ever. But finally we were there, and the car took us to Minia. Then suddenly we were in a different world. Israel was indeed invading Sinai, France and England were about to attack, the embassies were advising immediate evacuation of all unnecessary personnel, and missionaries were having to face possible removal and closing up of work. Somehow Deir Abu Hannis seemed very far removed from international cataclysms, and its own deep concern for its fundamental community problems was not being shaken by anything from the outside.

H. G. Dorman Jr.

STANLEY ANDREW MORRISON

The death of "Sam" Morrison in England at the age of sixty-two must have come as a shock to his many friends in the Near East and elsewhere—and to those who not long before had met him at an Inter-Church Aid Conference in Switzerland. He was accepted by the Church Missionary Society in 1919 and sailed for Egypt in 1920. He was the second to fill the gap occasioned by the early death of Douglas Thornton, and was in close contact with that other great missionary of Egypt, Temple Gairdner. He was appointed secretary of the C.M.S. Mission in Egypt in 1929 and held this post until 1951. He had an exceptional mastery of Arabic and an intimate knowledge of Egyptian affairs; he had many friends in the Coptic Chuch of Egypt. One of Morrison's greatest achievements in Egypt was the formation of a "Committee of Liaison" which included representatives of the Roman, Orthodox and Evangelical Churches and was a remarkable experiment in oecumenical cooperation. Among its achievements was the production of an agreed syllabus for Christian instruction in Government schools.

A Christian layman with outstanding administrative gifts, Morrison was conspicuous for his reliability and efficiency and he inspired confidence whenever he served as member of a committee or took part in a conference. He had great "absorptive capacity"; he could take part in a dozen long and important conversations in the short space of forty-eight hours, and at the end he could re-

produce, with a lucidity that was all his own, the many salient points raised by others. Any chairman instinctively turned to him as a man who could straighten out a tortuous issue with the minimum of fuss. He had very decided views of his own and did not hesitate to give them full expression, but that did not prevent him from cooperating to the full with his colleagues.

In 1951 he was appointed executive secretary of the Near East Christian Council's Refugee Committee and this enabled him to use his great organizing ability to help the refugees from Palestine. His able presentation of their case soon led to a greater interest and a greater flow of contributions, especially from America. After thirty-five years of missionary service in the Near East his retirement officially took effect in 1954. But retirement with "Sam" did not mean inactivity. He was soon busy with one of the most exacting and complex tasks of his life when he accepted an urgent invitation to become secretary of the Christian Council of Kenya. There again he showed his uncanny knack of assessing a situation, planning the necessary action, and then singlemindedly implementing it. Kenya was in the midst of the Mau Mau emergency, and Morrison was able to carry out a large rehabilitation operation in cooperation with the Churches, the non-Church groups and the Government departments. Here again he commanded the respect of all, even in times controversy. He pointed out the prevalence in Kenya of a sense of frustration that was partly brought about by incomplete education; his scheme included the establishment of three community centres in Nairobi and the surrounding district with a domestic science teacher to work in them, training centres for village "home visitors" and youth leaders. His object was to promote a sense of neighbourliness among those who were detribalized. Visitors marvelled in Kenya as in Egypt at his capacity for work; only a man of great spiritual qualities could have been so hard on himself and at the same time so generous in helping those in distress. He also contributed much in recent years to various oecumenical bodies, especially the Commission of the Churches on International Affairs and the International Missionary Council.

"Of making many books (about the Near East) there is no end". One is tempted to add in some cases that much study of them is a weariness to the flesh! Morrison's "Middle East Survey" —sold in some countries with the title "Middle East Tensions"— is an outstanding exception and shows his characteristic and accurate appreciation of the realities of a difficult situation. After

noting that the Israeli delegate at the Assembly of the United Nations sits between the delegates of Irak and Lebanon (such strange juxtapositions can be caused by the alphabet!) Morrison makes the cynical, though justified, comment that "what the United Nations needs is not resolutions, but resolution". Repudiating with scorn the suggestion that "Christian institutions are accused of exploiting the immaturity of the adolescent in the schools or the physical weakness of the hospital patient", he goes on to stress the necessity for "the transformation of the foreign mission into the handmaid rather than the master of the indigenous Church". He being dead yet speaketh.

A short book entitled "Working Together in the Near East" written by S.A. Morrison and published in 1955 will be the subject of an article in the next issue of this Bulletin. It explains lucidly the progress made by the Churches towards a true way of partnership in the Near East. One writer commenting on Morrison's death and his work remarked that he had a famous predecessor in Cairo, also known as "Sam", Dr. Zwemer, of whom it was said "You can never muzzle Sam!" The same was true of the second Sam. In each case the mouth was opened because the heart was enlarged.

AN APPRECIATION OF Dr. HELEN J. MARTIN

Dr. Helen J. Martin was fortunate in her missionary career in that she was put almost at the beginning into a post which suited her completely and was allowed to continue in it till the day of her retirement. Her varied and outstanding gifts would have almost certainly made her career a notable one under any circumstances or combination of locations and assignments but the continuity of service in a job she loved gave full scope to her talents.

The American College for Girls had been opened and the cornerstone of its building laid by Theodore Roosevelt in 1910. It was, therefore, only six years old when Miss Martin began her career in Egypt with a period of language study. She was then assigned to Luxor but had scarcely settled in there when an emergency reduced the permanent staff of the College to one. She was recalled to Cairo by Executive Committee action and assigned to the staff of the College where she continued, except for furloughs, until her retirement last summer. She was made principal three years later and continued as principal for the next 35 years with short intervals for furlough.

During those 38 years great changes have taken place in the city. When Dr. Martin went to the College it was surrounded by fields. Today it is bounded on two sides by two of the busiest streets of Cairo while to the back run trains and trams serving a large suburban area. The mule-drawn wagon which used to bring girls to school has become a fleet of eight motor busses and the few dozen students have become more than a thousand. In the early days of the school if a man had crashed the closely guarded gates to visit the May Pole party he would almost have risked his life. Today the same event is attended by dozens of photographers who record it for publication.

The physical plant likewise has grown. Additional bits of land have been bought from time to time till today a campus of some ten acres has on it six well equipped buildings. The original building planned was only half completed when Dr. Martin came to the College and it was some years before any more was done. Each of the new buildings has a story and in each of them there is revealed something of the breadth of vision and tenacity of purpose with which Dr. Martin pursued the goal of women's education and advancement—a library built by the alumnae, a new Home Economics building from the Ford Foundation, a chapel built in depression days from a memorial bequest when the small sum would buy the utmost in stone and mortar.

Others on the staff, Egyptian and American, life career missionary and short term teacher, have made their contribution but in no small measure the present institution is the product of her vision and energy. She holds today a unique place in the hearts of Egyptians, students, graduates, patrons, and government officials, who have come in contact with her dynamic personality. Even as she returns to America she continues to serve the school she loves as she presents it to prospective supporters in the United States.

E. M. Bailey

ARCHIBALD SHAW

On Sunday, August 26, 1956, that great pioneer missionary of the Sudan, Archibald Shaw, died at his home in Nairobi in the Africa for which he had lived and which he so dearly loved. He was accepted by the Church Missionary Society in 1905 and was one of the men chosen to launch the Society's Southern Sudan Mission. "There were giants in the land in those days!" How we must thank God for the dogged perseverance, courage, faith and

superb physical toughness which enabled the pioneers to survive those early uphill years! Bishop Llewellyn Gwynne—himself the first C.M.S. missionary in the Sudan and later Bishop in Egypt and the Sudan—is still living at the age of ninety-three and he has given some account of the opening of the Mission in the South. "I accompanied the party—three priests, a doctor, a carpenter and a farmer. We named our boat the "Endeavour," but at the stations at which we stopped on the way up the Nile it was called "Noah's Ark" because of the sheep, goats, chickens and agricultural implements on board."

Shaw very soon became familiar with the customs of the Dinka tribe and fluent in speaking their language. He completed the Dinka New Testament in 1938 in the Bor dialect and this was followed by a translation of the Book of Common Prayer. His work in adapting hymn tunes to the musical scale of the southern tribes has given a lead to others, and his collection of hymns in the Dinka style is probably unrivalled. The development of the mission through the years, reaching out to the Zande, Bari, Moru and Acholi tribes, was mainly due to Shaw's careful planning.

Missionary recruits and visitors have described their arrival at Malek by the river steamer. It was here that Shaw lived and here the visitor was welcomed by swarms of mosquitoes and naked, ash-covered Dinkas. The verandah of the house was hung with fishing nets and spears, canoe paddles, the horns of water-buck, tiang and buffalo, and elephant tusks. Prayers at sunrise were followed by breakfast—and the spotless cloth and the china with Shaw's college crest seemed a strange contrast. Those were exciting days with the government district post eleven miles away to the north and the mission surrounded by swamp in the wet season. More than once the barbed wire fence surrounding the compound was carried away by stampeding elephants. Shaw always appeared utterly unafraid of man or beast and he was the protector of his people. When crocodiles and elephants became a terror, it was Shaw who shot them.

As in all pioneer work of this kind, progress was slow, and it was not until 1916 that the first baptism of a convert took place. Five years later Shaw baptised Daniel Deng Atong, who became in 1955 the first Sudanese Bishop. In spite of failing health Archibald Shaw was able to be present in the Cathedral in Uganda when the Archibishop of Canterbury consecrated Daniel Deng Atong to be a Bishop of the Church of Christ, and the new Bishop was

soon involved in what we in the Near East call "troubles." But the new Bishop proved worthy of the man who had taught him.

Shaw was no ordinary missionary. The people among whom he worked, the circumstances in which he lived, made it necessary for him to be farmer, builder, fisherman, huntsman and evangelist, all in one. Now he has passed on to be with the Master whom he loved and served. But before he went, he knew that after little more than half a century there are a hundred thousand baptised Christians in the Sudan.

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